



THE
GRAIL
MARCH 1948

The Grail

Volume 30, No. 3

MARCH, 1948

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THE GRAIL

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THE GRAIL is edited and published monthly with episcopal approbation by the Benedictine Fathers at St. Meinrad, Indiana. Subscription price \$2.00 a year: Canada \$2.50. Foreign \$3.00. Entered as second-class matter at St. Meinrad, Indiana, U.S.A. Acceptance for mailing at special rate of postage section 1103, October 3, 1917: authorized June 5, 1919.

THE GRAIL,

ST. MEINRAD, INDIANA

We employ no agents.

Manuscripts of articles and stories should be addressed to the Reverend Editor, The Grail Office, St. Meinrad, Indiana.

Subscriptions and enrollments in The Grail Mass Guild should be addressed to The Grail Office, St. Meinrad, Indiana. Changes of address, giving the old and the new address, should be sent to us a month in advance.



BETWEEN the Lines...

Britain and Modern Cooperatism

H. C. McGinnis

SINCE the beginning of modern cooperatism in Rochdale, England, in 1844, the movement has spread to the far corners of the world. When one is really acquainted with the cooperative movement in all its ramifications, in both its achievements and possible objectives, he realizes that authorities in this matter do not make a too strong statement when they say that cooperatives furnish the most solid hope of the common man throughout a world which has been driven to a point of near distraction by its economic problems.

The achievements of the cooperative movements in pre-war Europe lead one to believe that these movements offer today the best solution to the economic rehabilitation of Europe which is now the desperate concern of our own government. While direct relief may be compe-

tent to relieve the immediate suffering, it is evident that the permanent solution lies in helping Europe's people to help themselves. Since the purchasing power of many millions of Europe's common people has been nearly destroyed, it does not seem logical that the economic stability of that war-torn continent can be achieved by American efforts which center mainly on the rehabilitation of Europe's Big Business. When the consuming public has been driven from the market because of destroyed economic patterns, Big Business, with all its production, is not the sole answer to a community's economic revival. Assistance given in the form of seeds and tools, and perhaps a little credit, to Europe's common man as he joins with his neighbors in forming vocational groups to produce life's necessities for their mutual benefit will do much

more to put Europe back on its feet than will the lending of hundreds of millions of dollars to cartels and monopolies.

"Profits as usual" can not possibly be the slogan to govern Europe's recovery: instead, production for the rehabilitation of the worker and his dependents must be the goal if Europe's masses are not to be driven to desperation. Cooperative enterprises are the means by which the little man can receive the most benefit from his production. The real problem of today's Europe is how to make the common man and his family secure, not how to further enrich the coffers of those monopolists and economic imperialists who now invite World War III as they bicker over the division of the world's consumers for their future exploitation.

While a survey of the cooperative

movement in almost any European nation would be both interesting and informative, let us look briefly at the progress of British movements as an example. British living standards are much like our own and hence their cooperatives, both producers' and consumers', may be more readily understood. In Britain, as in other places, we frequently find that the cooperative movement, which began as a consumers' unit organized for saving in the purchasing of life's necessities, often branches into production of items which the consumers believe they can manufacture more cheaply than they can buy, even at wholesale prices. Perhaps one of the very best examples of a combined retail, wholesale and manufacturing cooperative is that English society known as the Cooperative Wholesale Society. This organization manufactures more than 200 commodities, including such items as aluminum ware, shoes, clothing, bedding, furniture, household utensils, hosiery, knitted wear, varnishes, cordage and paints. In addition it does a heavy business in the weaving of cotton and woolen cloth; and also runs a printing and book binding business. Its bank, organized partly because of the necessity of a financial unit through which it could handle its international trade, does an annual business of over 3½ billion dollars.

One would logically expect that these activities form the entire picture, but they are merely the beginning. The society operates over 30,000 acres of tea-producing land, importing this tea to the homeland, together with wheat for 7 flour mills, oil for a soap works, sugar for a canning plant, and also such items as butter, cocoa, bacon, cheese and dried fruits for the general consumption of its retail trade.

The above enterprise, along with the many, many others which could also be cited has met private monopoly on its own ground and has defeated it. The members of the CWS cooperative, who practice their membership through more than 1000 subsidiary units, no longer submit to monopolistic exploitation. However, they have done much more

than strengthen their own pocket-books and raise their standard of living. Since private monopoly is the greatest single danger to true democracy in action, they have demonstrated that the little man need not be helpless when confronted by it and its power. On the contrary, they ably demonstrate that the greatest and most lasting power possible lies in enterprises conducted for and by the people.

Through their ignorance of cooperatism and its potentialities, millions of Americans erroneously believe that this form of activity can never be much more than a plaything in the American economic scene. They are among those who believe that America's future lies in the continued growth of big business and of gigantic enterprises. Without stopping to argue pro or con the value of big business to a nation's economic pattern, let us remind such people that \$1,000,000 capital is \$1,000,000 regardless of whether it is owned by a small group of monopolists or furnished by one million people at \$1 per individual. Cooperative enterprises, when pushed to their ultimate growth, mean simply that ownership and the resulting profits have been transferred from the hands of a very few into the hands of many. They do not require the death of Capitalism as so many falsely declare; they simply diffuse the benefits of Capitalism among a greater number. Neither are they Socialism, as some of their opponents insist. On the contrary, they further the practice of private enterprise among the millions, instead of among the hundreds as under Monopolism, and promote widespread private ownership. It is, then, no wonder that Britain and her dominions have found cooperatism so beneficial during the past century.

Space does not permit a detailed account of the activities of cooperative unions in the British Empire. However, a few high lights of the situation should suffice to entice the individual reader to go more deeply into the matter of cooperatism on his own initiative. In Britain the various branches of cooperatism can

claim nearly 10 million members. The agencies through which they channel their cooperative production and purchasing handled a pre-war volume of business amounting to around \$1,500,000,000 annually. The CWS, previously mentioned, operates over 180 factories; and it is not by any means the sole example of far-flung operations which can be cited. The development of cooperatism in England may be judged from the fact that nearly one-sixth of the nation's retail business is handled by cooperative societies and the country's economic history shows that even when periods of depression have temporarily affected the English economic pattern, there has been no noticeable change in the condition of the cooperative business. In Scotland, the business is so well organized and its results so favorably received that over two-thirds of the thrifty Scots buy some part of their needs through their membership in cooperative consumer groups.

The Overseas Farmers' Cooperative Federation, Ltd., handles cooperative activities for Australia, South Africa and New Zealand. This far reaching organization serves as a federation of farmers' marketing societies in these three dominions. In addition to this federation, each of the above dominions has specialized cooperative movements. Australia has a powerful agricultural cooperative movement which receives the support of beneficial legislation. The Union of South Africa also boasts a well developed system of cooperatives. Ireland has pushed the cooperative movement since 1859 and has contributed several leaders to the development of cooperatism on an international basis. The scope and development of cooperatives throughout the British Empire may be judged from the fact that, in England alone, employment is given to well over a quarter-million persons in the retail branch of the movement. Since many of England's cooperatives manufacture quite a few of the products which their members consume, they thus add stability to the national employment

situation by furnishing steady employment to many thousands more.

Nearer at home we have Canadian cooperative enterprises as examples of this form of democratic activity in the British Empire. The best known of these is the Nova Scotia movement. In it the battle for economic democracy has received its full justification. Due largely to the inspiration its success has afforded, close to 1,000,000 persons, or nearly one-twelfth of Canada's total population, are members of some form of cooperative enterprise. These enterprises include cooperative retail stores, marketing organizations, producers' cooperatives, housing groups, and many other kinds of enterprise necessary to the daily life and well being of the people.

The success of the Nova Scotia movement, otherwise known as the Antigonish Movement, is all the more remarkable when one recalls the dire poverty which existed in so many Maritime Provinces communities before cooperatism was adopted. It is no exaggeration to say that the

position of the average inhabitant could scarcely be more hopeless. These coast people eked out a precarious existence at the best. Now, not only has their economic condition been raised to a prosperous level but, more important still, there has been a betterment in human values which can not be measured in any quantity of dollars and cents.

Although when the Nova Scotia movement was first begun, there were few persons who had one cent to rub against another, over 400 credit unions with an enrollment of 60,000 members now exist. In the first ten years of their existence these unions made loans totaling nearly \$7,000,000 and owned a capital value of nearly \$1,500,000. This latter figure represented savings on the part of the members, savings made in communities where it had been previously agreed that no money existed, nor any made above the requirements of a scanty subsistence. In addition to the credit unions, 60 consumer cooperative stores do a yearly business which runs in excess of \$3,000,000. The fishermen in this region, former-

ly poverty-stricken, now control a cooperative marketing association which in 1943 alone sold sea-food products valued at nearly \$1,500,000.

While the achievements of the Antigonish Movement are known and serve as inspirations the world over, the credit due St. Francis Xavier University of Antigonish should not be overlooked. Operating through its extension department, the University has become the mother of many such cooperative enterprises. The University is doing its part in bringing into existence that organic unity of society called for by Pope Pius XI in *Quadragesimo Anno*, an organic unity secured through the intelligent coordination of vocational groups. That its efforts have followed faithfully the spirit of the Christian social order was officially recognized by Pius XI.

The Catholic pattern of cooperative enterprise has a moral as well as an economic objective. It is Christianity's brotherhood in action—the definite answer to Individualism. It is true democracy in economic life.



"Thanks, Mr. Johnson, for bringing us out to the picnic grounds!"

War Relief Services, N.C.W.C.

THOMAS C. CULHANE



German prisoners of war returning from Russian captivity.

HERE is a story that begins back in the dark autumn days of 1943, when America's armed forces, their North African campaign only a few weeks behind them, had begun the road to victory. It is a story yet unfinished, for there remains much to be done.

Shrouded in darkness at an unnamed pier somewhere along New York's blacked-out waterfront, the *Queen Mary* moved silently away from her dock one night in November to begin a hazardous voyage across the sub-infested Atlantic.

Across her gangplank earlier that night some 12,000 American troops had marched fresh out of training camps in a dozen states. On board with them, and equally anxious to go into action, were two representatives of War Relief Services—National Catholic Welfare Conference,

an agency founded by the Bishops of the United States, in April of that year.

These two messengers of mercy were bound for East Africa, the Middle East and India.

Two days later, another of the agency's representatives left Philadelphia by Army transport on a similar mission to North Africa, Portugal, Spain, Malta, Italy and England. These three were the vanguard of a world-wide effort in the name of the charity of Christ to help heal the horrible wounds of war and thus help safeguard the peace.

Since that day many other representatives have followed bringing aid and solace to the peoples of 61 countries. In this endeavor they have been assisted in the distribution of relief materials by the various local Catholic charities overseas and

more than 22,000 volunteers who are giving generously of their time and labor to this humane cause.

Even as the *Queen Mary* cautiously wended her way across the ocean on her dangerous mission, a shipment of relief supplies and religious articles furnished by War Relief Services—N.C.W.C. for American prisoners of war in the hands of the Japanese was nearing the Russian port of Vladivostock, aboard the now famous *Gripsholm*, for transshipment to the International Red Cross delegate in Tokyo. For this was to be prompt, effective relief to those in need.

True to that watchword, since the fall of 1943, a shipment of War Relief Services—N.C.W.C. relief materials to either Europe, Africa, India or the Far East has left the United States on an average of once

every ten days. To December 1st, 1947, more than 145,251,000 pounds of purchased and contributed relief supplies representing a total value of more than \$108,355,000 have been provided by War Relief Services—N.C.W.C. for foreign relief purposes.

It is evident therefore that the Catholic Church in America, as always, is doing its share through its official war relief agency. Charity is, and must always remain universal. Writes one overseas correspondent, "To a Catholic population historically and traditionally accustomed to turn to the Church in the hour of need, and to whom the splendid charitable work of American priests during the Japanese occupation in the Philippines was an inspiration, the War Relief Services projects came as the Church's concrete and practical answer to a very vital need to the war-stricken countries suffering from malnutrition, disease and dearth of medicine, clothing and facilities for infant care."

Behind this unfinished story of War Relief Services—N.C.W.C. is a wealth of effort and personal sacrifice not only on the part of those who have devoted themselves to the job of carrying out the agency's program on foreign soil but the Bishop's clergy and laity who have helped here at home.

And there has been no letup in this work of Christian Charity. During 1947 the Bishops of the United States through War Relief Services—N.C.W.C. conducted a campaign for \$5,000,000 and realized more than \$7,200,000 through the generosity of American Catholics. Following this a campaign for 25,000,000 pounds of foodstuffs was conducted during Thanksgiving Week. 90,000,000 pounds were collected.

Another collection for \$5,000,000 took place in 15,000 parishes on Laetare Sunday, March 7 of this year. This appeal of the Bishops to the Catholics of the nation emphasizes that the work of War Relief Services—N.C.W.C. will be carried on in the stricken areas of Europe and the Far East as valiantly as during the past four years.

Observers who have just returned from overseas have, without exception, revealed the continued desperate plight of these poor, unfortunate people. They particularly recall the sight of emaciated, shivering, bare-foot children, innocent sufferers of the war, as the most heart-rending they have ever witnessed.

As in past years parochial school children throughout the country will participate in the Bishops' campaign through the medium of self-sacrifice during the Lenten sacrifice. Last year they raised the magnificent sum of \$500,000 in pennies, nickels and dimes and have pledged themselves to double that amount this year.

The Bishops' collection might be likened to a local community chest drive, inasmuch as it affords Catholics throughout the United States the opportunity to participate, through a single contribution, in giving aid to various deserving Catholic agencies throughout the world. In this connection it is worthy of note that less than two percent of the total amount raised is used for administrative purposes, a remarkably low figure when compared with the expenses usually incurred in conducting other fund-raising campaigns!

That the work of War Relief Services—N.C.W.C. is truly appreciated by our unfortunate brothers abroad is evidenced in the many messages of gratitude from members of the Hierarchy and laity in those unhappy lands.

Archbishop Gabriel Ma. Reyes of Cebu, in a letter, expresses the deep thanks of the Filipino people when he writes: "We cannot forget the kindnesses and sacrifices made by so many good people in America, and in all towns there is unanimous gratitude for the generous relief given these suffering people by the Bishops of the United States."

Another member of the Hierarchy in the Philippines writes: "The WRS-NCWC has done a magnificent job. I considered it so wonderful and important that I supervised the distribution even though I had to neglect other work. WRS has won the undying gratitude of the

Bishops and people of the Philippines—the Catholic nation of the Orient."

A further letter of appreciation from the Province of Pangasian, P.I., bears the signatures of more than one thousand residents of the town of Villasis who were individual recipients of relief in the form of "milk, baby foods, assorted canned goods, soap, dresses, pairs of baby shoes, and first aid medicines."

Bishop Joseph Kumpfmuller of Augsburg, Germany, states: "It is a great consolation to me that the generous, energetic and unselfish Catholics in America are engaged in such a great relief work for the peoples of suffering Europe. May God reward them for the aid they have given the people of my diocese."

Comes a communication from the Diocese of Fulda, Germany: "The little sign War Relief Services—National Catholic Welfare Conference carried on trucks bearing food and clothing from American Catholics is a message of love to the people of Fulda."

"Your relief work is a providential one." Bishop Michael Buehberger of Regensburg, Germany writes: "It is a beam of light for the dejected and the refugees. Your gifts are another proof of the greatness of Christian principles."

Archbishop Corrado Gruber of Freiburg, Germany says "it is hard to express our joy as we receive donations from America bestowed on us spontaneously through Christian charity."

A letter signed by the Cardinal, Archbishop and the Bishops of the Netherlands says, "The millions of precious gifts we have already received from Catholics in America, have brought consolation and joy to an impoverished nation."

Similar messages arrive each day from the Hierarchy, clergy and the laity from all walks of life, each conveying the thanks of a grateful people with a fervent appeal that the work of War Relief Services—N.C.W.C. continue unabated.

The answer to their appeal will depend upon the liberality of the Catholics in America.

The Cross and its History

Patrick Shaughnessy, O.S.B.



Illustration No. 1

PRE-CHRISTIAN USE OF THE CROSS

LONG before the birth of Christ the cross was used as a religious symbol. On the site of the ancient city of Troy some discs of baked clay, stamped with a cross, were recently discovered. Two such cakes (or buns) were found at Herculaneum. The Aztecs of ancient Mexico carved the cross on the walls of their temples, on their amulets and pottery. Many traces of the use of the cross by North American Indians have also been discovered.

The Buddhists of Tibet see in the cross a mark of the footprint of Buddha. The Mongolians draw a cross on paper and place it on the breasts of their dead.

In Egyptian inscriptions we often find the Tau cross. (T) They considered the scarab (beetle) sacred

because the sutures down the back and across the thorax form a T. A cross of this form was used as a support for their arms by Hindu ascetics in India who were wont to sit for days and nights on the ground in a Buddha-like attitude.

We are told that the T was used to distinguish the living from the dead among those left on the battlefield after the battle. The dead were marked with a theta (θ). In architecture this Tau cross is the symbol of the arch keystone.

The Ankh is a Tau cross with an oval loop placed vertically on its top (T). It is called the "crux ansata," that is, the handled cross, the loop serving as a handle. For the Egyptians this cross is the symbol of life and in their sign language means "to live." In Christian symbolism it signifies the joining of the old and new faith, Judaism and Christianity.

Primitive peoples have given various meanings to the crosses they used as symbols. Thus a horizontal line passing through a vertical line forms a cross that represents creation (+). Such a cross, revolving about its center produces the Swastika, the four bent ends representing flames (卐). Hence to the Aryans, ancestors of most present-day Europeans, it spoke of fire, itself symbolic of life. It is also symbolic of the four winds and by some is con-

sidered as the sacred symbol of good omen. It is called the fyefot cross, the "crux gammata," because formed by 4 Greek gammas Γ, joined at their bases. Another source sees in the Swastika the Chinese version of the T.

The idea of fire being symbolized by the cross may be from the practice of rubbing two sticks together at right angles to obtain fire.

THE CROSS OF OUR LORD

That the Messiah would die on a cross was foreshadowed in the Old Testament by the brazen serpent that Moses set up (Num. 21:18,19) in order that the Jews who had been bitten by poisonous serpents might look up to it and be healed. Christ himself refers to this saying: "As Moses lifted up the serpent in the desert, so must the Son of man be lifted up." (John 3:14)

Another foreshadowing of Christ's cross is found in Ch. 9 of Ezechiel. There in a vision the prophet sees the destruction of the wicked. But all those whose forehead has been marked with a Tau (T) are not to die. The Fathers see in this T a solemn symbol of the cross of Christ, through which we are saved.

It has been generally thought that the cross of Christ was the so-called *crux immissa*, having the vertical trunk extending somewhat above the horizontal beam (†). We come to

this conclusion because St. Matthew says that the inscription was placed above the head of Christ. St. Irenaeus says the cross had five extremities two in its length, two in its breadth, and the fifth a projection in the middle. He tells us that this fifth extremity served as a rest or seat for the crucified one. Tertulian also calls it a projecting seat or shelf, while St. Justin calls it a horn and compares it to the horn of a rhinoceros. This support kept the hands from being completely torn by the nails. Artists have never shown this support on representations of the crucifix.

St. John Chrysostom tells us that the cross of Christ was bigger than that of the two thieves because He was judged guilty of a greater crime. However, this fact that the cross of Christ could not be distinguished except by a miracle from the other two when they were found throws some doubt on his opinion.

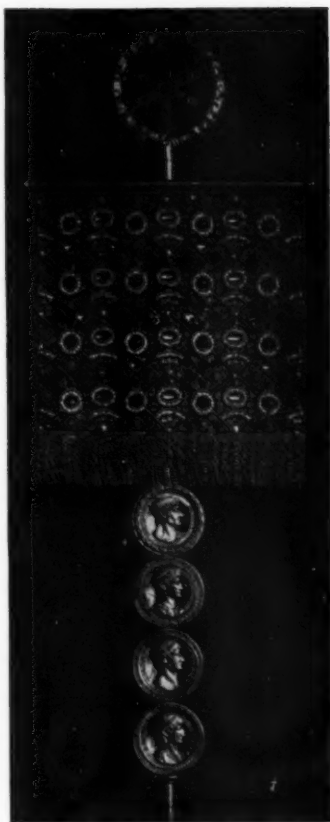
On representations of the crucifix we often see a support beneath the feet. There is much doubt regarding the existence of this support, since it is not mentioned until the time of St. Gregory of Tours (6th century), though a few earlier Fathers hint at its existence.

CONSTANTINE'S VISION AND DREAM

The historian Eusebius, who tells us much of what we know of the early history of the Church, was a friend and biographer of Constantine. He tells us of Constantine's vision, as the Emperor himself related it.

When Constantine was marching against Maxentius in 312 he suddenly saw a cross in the heavens with the words: "In this sign conquer." In a dream that followed he was instructed to inscribe a cross on the imperial banners. Complying with this instruction he ordered a superb banner to be made. It was a cross-staff, with a silken square suspended, embroidered in jewels and bearing the sacred monogram. Under this standard his army marched to victory. (See illust. no. 2)

Illustration No. 2



Precious Replica of the Labarum of Constantine made by the Benedictine Monks of Maria Laach Abbey

After this he not only tolerated but protected Christianity. He decreed moreover, that crucifixion should no longer be a form of punishment. Much honor was now given publicly to the cross. By his orders a bejeweled cross of gold was placed in the chief hall of the imperial palace, thereafter the cross was often stamped on imperial coins.

FINDING OF THE TRUE CROSS

For three centuries the cross of Our Saviour lay buried in the earth. St. Theophane gives us an account of its discovery by St. Helena. In the year 326, he tells us, Constantine sent Helena, his mother, with a great

sum of money to look for the vivifying cross of the Savior. She was joined by the Patriarch of Jerusalem, St. Macarius, who went before the Empress and her party to point out the way. Then he retired with her, apart from the noisy life of the courtiers, and with fasts and prayers they sought the greatly desired wood of the cross. A sign from heaven indicated to Macarius a place where a temple and a statue had been erected to the goddess, Venus. Helena ordered the place to be explored and soon the holy sepulchre and the place of Calvary were discovered. Nearby, to the east, three crosses were found. More careful search led also to the discovery of the nails.

When the question was then asked which was the Savior's cross, the faith of Macarius dispelled all doubts. He had a certain illustrious woman, who was in a dying condition, approach the three crosses. When she was in the shadow of the true cross, although she had hardly been able to breathe or move, suddenly strengthened by a divine power, she rejoiced and gave thanks to God with a loud voice.

The saintly Helena, trembling and exulting with joy, having taken up the life-giving cross, carried a part of it, along with nails, to her son. The rest she gave, enclosed in a silver chest, to the Bishop Macarius.

Let us admire the conduct of Divine Providence in this affair, which brought about that the Jews should bury the cross, perhaps thinking in this way to get rid of the witness of their crime. In reality they thus preserved this most precious relic, which might never have survived the three centuries of persecution that followed. And when peace was given to the Christians, when the Church had conquered its persecutors, the sign of victory was unearthed. The cross had been buried below the temple and statue of Venus, and its discovery may be looked upon as a sign that the mysteries of the goddess of impurity are to give way to the Gospel of Christ crucified.

Development of the Crucifix

The first Christians made much use of symbols. The vine, the dove, the lamb, and the Good Shepherd are often found in the catacombs. The fish also was a frequently used symbol because the Greek work for fish "Ichthus" is composed of the five initial letters of the Greek words for: "Jesus Christ, Son of God, Savior."

When peace was granted to Christians in the 4th century and the true cross was discovered by St. Helena, the use of the cross became much more frequent and more public. It was natural then that Christ and the cross should be represented together. Consequently the lamb, with the cross, became a common symbol for the next 300 years. We find these two joined in various ways. At times the cross surmounts the head of the lamb. Again we find the lamb with 5 wounds, actually representing our Redeemer. Later the lamb appears with a cruciform nimbus about its head, carrying a cross on a tall shaft, or a picture of

the cross on a banner. The prominence in all these is given to Christ, the cross taking second place.

On a 5th century tomb at Ravenna we see the lamb standing on a mount (with reference, no doubt, to the Lamb standing on Mt. Sion, as mentioned in the Apocalypse) with a cross behind it. Hanging from the arms of the cross are the Alpha and Omega. Elsewhere the lamb lies at the foot of the cross. St. Paulinus of Nola writes: "Christ in the lamb stands beneath the cross all gleaming with His blood." On a 7th century tomb we find the lamb placed on the cross, where the arms join the shaft.

But already in the sixth century we begin to see the transition from the emblem to the figure of Christ. A phase of this tradition is evident in the famous Vatican cross, given by the Emperor Justin (elected 519) to Pope Gregory II. The lamb is on a medallion in the center, while on the upper limb is a half-length figure of our Savior, in the act of blessing.

The poet Fortunatus gives us the first definite reference to a crucifix, made in relief about 560. St. Gregory of Tours refers, about 30 years later, to a painted crucifix at Narbonne.

In the beginning the cross was not so much a sign of the crucifixion as it was of Christ's victory or of Christ Himself. An example of this is had on a tomb at Ravenna on which the transfiguration is depicted. Moses and Elias are on either side; above is a hand, representing God the Father; three sheep represent Peter, James and John, and in the center we have, not Christ, but the cross.

At the council of Trully (692) the Greek Fathers decreed that instead of the lamb, Our Lord Jesus Christ should be shown in His human form, so that without forgetting the height from which the Divine Word stooped to us, we should be led to remember also His mortal life, passion and death, which paid the ransom for mankind.

The Crucifix in Art

If a present-day Catholic were carried back to the first or second century of Christianity he would be struck by the absence of the crucifix which we have become so accustomed to see in our churches and so many other places. The sign of the cross was used from the earliest times as we gather from the Fathers of the Church. Tertullian, for example, says: "In all our travels, on coming in and going out, putting on our shoes, at the bath, at the table, when lighting our lamps, when lying down or sitting down, whatever we may be doing, we mark our forehead with the sign of the cross." (De Corona Militis, c.3) But in these first centuries we do not find the figure of Christ attached to the cross. We do, however, find some symbolical representations. Thus if an artist wished to represent the cross he would draw a figure of an anchor or one approaching the letter T or X. (Illust. no. 3) If he wished to unite the Victim to the cross, this was also

done symbolically: in the West usually by a lamb, and in the East by the figure of a handsome young

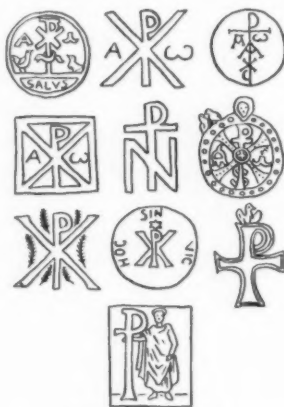


Illustration No. 3

man encircled with a royal headband. But nothing was pictured which would recall the idea of the crucifixion.

There seem to have been three reasons for this unwillingness to show Christ crucified. First, while idolatry was still being practiced the catechumens must not be allowed to confuse the use of images with this practice. Secondly, it was not desirable to scandalize the Jews, who did not make use of images, obviously because of their interpretation of Exodus 2:20: "You shall not make to yourself a graven image..." Thirdly, because of persecution it was expedient to keep holy things from profanation.

The catechumens were initiated little by little. The use of the crucifix was excluded from public worship; thus no offense was offered to newly-converted pagans to whom death on the cross was considered as something infamous. Hence before the 4th century we rarely find the cross—and still more rarely the crucifix—in Christian monuments.

It is both curious and sad that the oldest representation of the

crucifixion that we have is an ignoble parody. The figure of the man on the cross is pictured with the head of an ass. (Illust. no. 4) Thus the artist gave expression to the calumny current at that time among the pagans that the Christians worshipped the head of an ass. According to Tertullian, Tacitus was the originator of this calumny. He mentions a tradition that the Jews in their "exodus" were saved from perishing from thirst by wild asses, and that in gratitude they made the head of that animal their god. Arguing from the connection of Judaism and Christianity the heathens supposed that the Christians also worshipped the head of an ass. This figure was found in the Palatine hill in Rome about

ing from a tree, stiff in death. This work is carved in ivory and is kept in the British Museum in London.

In both of these representations

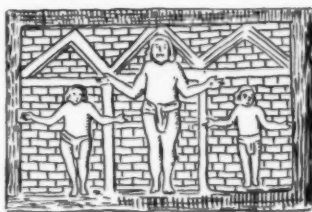


Illustration No. 5

Christ is hardly vested. We find, on the other hand, during the sixth and seventh centuries, at least in the West, the Christ is pictured entirely vested.

Very interesting in details is the work of the monk Rabula, found in the Syriac Gospel book and kept at Florence (Illust. no. 7). In the rear one sees the mountains. In the foreground Christ is attached to the cross by four nails. His arms are extended rectangularly. His head, covered with hair and beard, is slightly inclined. His body is covered with a violet vestment extending to the feet, but with no arms. It is slightly open on one side and decorated with golden bands. The two thieves are fastened by four nails and are cinctured with a cloth band. One of them casts a sombre look at the sun; the other casts a melancholy and suppliant glance at the Savior. On the left of the cross a

side of Jesus. At the foot of the cross three soldiers cast lots for the purple robe of Christ. Two expressive groups complete the picture: at the right are Mary and John and on the left the three holy women in deep sorrow. Of all these figures only Jesus and Mary have a halo, the sign of power, which the artist reserves for these two.

Below we see three scenes from the Resurrection. In the center the guards are being overcome by the divine power issuing from the tomb. On the left the angel tells Mary (with the halo) and her companion of the resurrection, and on the right Christ appears to the same two.

In illustration no. 8 we see the restoration of a painting ordered made by Pope Theodore I in the seventh

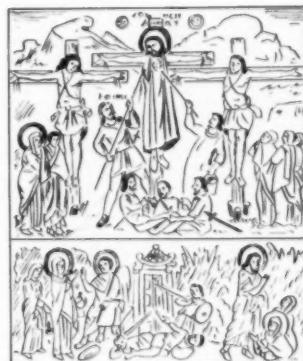


Illustration No. 7

century. Here again we see Christ clothed with a long robe. This painting was found in the catacombs of St. Valentine.

The most celebrated and perhaps the most ancient of the vested crucifixes is the *Sacro Volto* (the Holy Face). It is reserved at Lucca (Italy) in an octagonal chapel of the Cathedral of St. Martin. This crucifix, famous for the legend attached to it, represents Christ crowned, vested with a robe with large folds. The legend is as follows: As Nicodemus slept an angel told him to make a crucifix representing Christ as a Highpriest. Nicodemus made the body and while planning the head he fell asleep. On awakening he found the



Illustration No. 6

man holds a sponge in one hand and a bucket (of vinegar) in the other. On the right a soldier in red tunic holds a lance, ready to pierce the



Illustration No. 4

1850. The Greek inscription reads: "Alesamenos adores his god."

The oldest representations of the crucifix in the Christian art that we have date, according to critics from the fifth century. The one (Illust. no. 5) is sculptured on wood on the door of the ancient church of St. Sabina in Rome. Christ is represented between the two thieves, who are much smaller than He. The other (Illust. no. 6) is somewhat curious. Christ is pictured as being young and having no beard. His hands are nailed to the cross but his feet are not nailed. Above His head is the inscription "Rex Jud." (King of the Jews). To the right of the cross are pictured Mary and John and on the left a Jew shakes his fist at Christ. Judas is seen hang-

head finished. This crucifix has been venerated with very great devotion.

Two ideas are clearly brought out in the crucifix of Lucca. (Illust. no. 9) Christ is the King who triumphs,

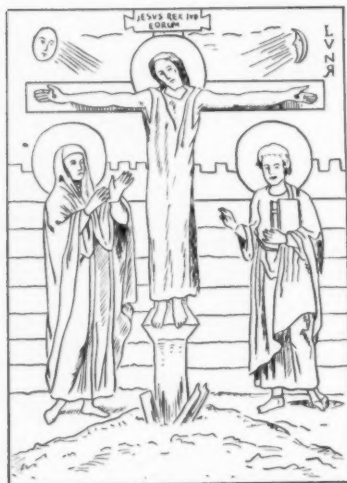


Illustration No. 8

but He is also and above all the Highpriest who offers Himself in sacrifice. Many other crucifixes were made with this as a model. In some there are no nails pictured, the absence of which and also the attitude of Christ emphasizing the fact that Christ is Highpriest and that His offering is a voluntary act. In March 1889 Pope Leo XIII fell sick. The Bishop of Lucca ordered a solemn exposition of the *Sacro Volto*. On the first day more than five thousand of the faithful knelt before it and the cure of Pope Leo followed.

PERIODS IN HISTORY OF CRUCIFIXES

Until the year 1250 we see the triumphant Christ as the favored representation. From 1250 until 1550 the suffering Christ is pictured and after 1550 solicitude for form and beauty tends to replace the religious idea.

The idea of the triumphant Christ is expressed by the poet, Fortunatus, in his famous "*Vexilla regis*," when he says "Reg-

navit a ligno Deus" (God has reigned from a tree). Similarly in the sequence for the Easter Mass "*Victima Paschali*" the idea of victory is expressed. This idea of the triumphant Christ goes back to the first ages of Christianity. It becomes general about the 9th century.

Charlemagne insisted that Christ should reign. Therefore Christ lives on the tree of life. A large band of cloth hangs from His waist to His knees. The long robe disappears. The purple that will henceforth ornate the members of Christ the King is the purple of His blood (*ornata regis purpura*). The stripes of the flagellation and the wounds on the shoulders are too noble to cover up. The warrior loves to show his scars. His two arms are extended wide—to embrace the entire world—His domain. On His forehead is a royal crown. Such was the crucifix spread among the people by Charlemagne. It remained until the reign of St. Louis. Illust. no. 11 shows us a crucifix of this type, a precious specimen of the eleventh century, kept in the Museum of Madrid.

Illust. no. 12 shows us the so-called "*Hortus deliciarum*" (garden of de-



Illustration No. 9

lights), an incomparable monument of the 12th century. Here we see the victorious Christ that we have de-



Illustration No. 10

scribed, His arms majestically extended, wearing a very wide cincture.

A royal diadem rests on His head and His calm and dignified appearance point Him out as Christ the victor. The good thief on the left looks hopefully at Christ while the wicked thief turns his head away. The church, seated on the fourheaded animal, symbolizing the four evangelists, catches the Precious Blood in a chalice, while the blind Synagogue, holding the book of the Law and the Prophets, but not able to understand what is written there, turns away. The Synagogue also holds a lamb, symbol of the inefficacious sacrifices of the Old Law and is seated on an ass, which by its stubbornness represents the Jewish people.

Another triumphant Christ of the 13th century, carved in ivory in a reliquary of Tongres (Illust. no. 10) shows the complete dominion of Christ over the world. Above the cross-piece

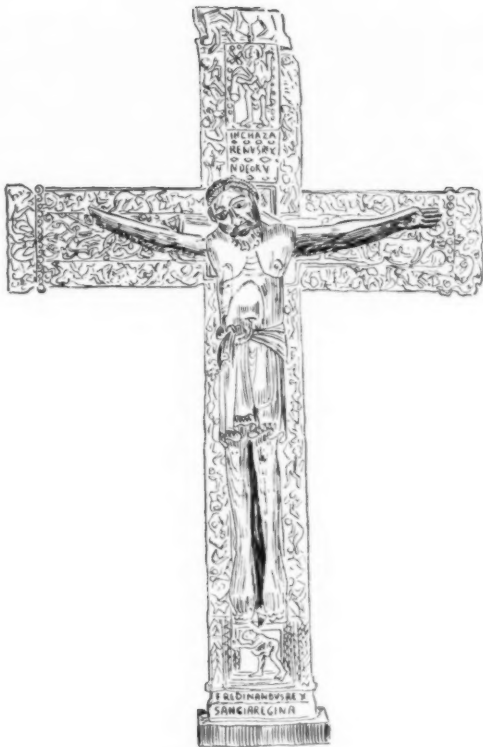


Illustration No. 11

two angels hold a crown over the head of Christ to indicate His royalty. Above the crown is the hand of the Eternal Father, as though saying to His Son: "This crown is Thine." At the bottom to the right is a horned man, seated on an overturned urn, holding a large fish. He represents the sea, while on the other side the woman, holding an olive branch, represents the earth. They both attest the domain of Christ over the entire world.

Below the cross a man comes out of a tomb and, pointing with his right hand to the cross, seems to chant "dux vitae mortuus regnat vivus." There are two other personages here which artists liked to picture at this time in order to signify the triumph of the Savior. They are the Church and the Synagogue. The Synagogue, holding a sword, turns her back to Christ and casts at Him a glance of contempt

and anger. On the right stands the Church, looking into the face of

Christ. With one hand she presses a trefail to her heart, a symbol of the Holy Trinity and of the dogmas of which she is the custodian. In her left hand she holds a standard with a flowing banner—an emblem of her triumph, which is the triumph of Christ.

The church window paintings of the middle ages are not so strictly attached to this theme that no variation is permitted. Thus in Friebourg above the cross a nest and in the nest a pelican nourishing its young with its blood, symbolic of Christ nourishing the faithful with His blood.

At Chalons-sur-Marne instead of a pelican we see a lamb from whose breast blood flows.

At Reims at the foot of the cross a chalice receives the precious blood. At Beauvais it is Adam, coming out of the tomb, who places a golden chalice at the foot of the cross. At Bourges it is the Church itself which receives the precious Blood. Reims a large hand, extended, coming out of a cloud dominates the cross. It is the hand of the eternal Father which blesses His Son.

Details thus vary, but the theme is always triumph. In nearly all those named there is pictured the sun and moon, above the cross, which hide their faces to recall the sorrow



Illustration No. 12



Illustration No. 13

of nature at the time of Christ's death.

At Tongres and at Bourges—in front of the crowned Church, appeared the Synagogue as a fallen queen, holding a broken scepter; its crown is falling from its forehead.

Sometimes the serpent writhes as in pain, or ravels itself furiously around the tree of the cross while from on high the angels look down and adore.

Style at this epoch is predominantly Byzantine: hardness in detail, rigidity in form, long thin figures, wide open eyes of a sombre color are characteristic. In general, in place of the shadow a line of gold shows the folds of the garments. (Illust. no. 13)

Of Elvingen—Grand Duke of Luxembourg. Christ is dead as the wound in the side indicates. Yet what majesty in the body! Note the rich cincture; hands extended majestically; imperial crown on His head. (Illust. no. 14)

In the second period in the history of the crucifix in art it is no longer the triumphant Christ but the suffering Savior that serves as the favorite theme. In the representation of Christ triumphant the sculptor enjoyed the principal role. Now he is succeeded by the painter, who shows us preferably the suffering Christ. In this transition two schools take the leading part, the Florentine and the Umbrian school. The influence

of St. Francis of Assisi is felt here. His sons become the preachers of the suffering Christ.

Cimabué is the first to try to overcome the Byzantine stiffness, but he

does not fully succeed. Giotto completes this break. He relinquishes the old Byzantine traditions and replaces rigidity with suppleness and elegance, thus meriting the name of "father of spiritualized painting."

The habitual theme of Fra Angelico is our crucified Lord. Mantegna excels in representing the Roman soldiers with headgear, shield, lance. He shows not only historical personages but also souls buried in sorrow. He puts sadness on the face of Christ, Whose head is crowned with thorns, sadness on the face of the thieves—resigned sadness on the face of the one, revolting on the other; piercing sadness on St. John whom he portrays wringing his hands and casting a broken-hearted glance at the Savior. The holy women, who surround the Blessed Virgin, are shown in incomparable grief. Nothing of the triumphant Christ remains.

The third period, from the middle



Illustration No. 14



Illustration No. 15

of the 16th century on, is characterized by care for beauty and form and a resulting loss of the religious idea.

THE CRUCIFIX IN THE CHURCHES

Most of the churches of the 11th to the 14th centuries are built in the form of a cross. The architects wished to recall, by the very shape of the building, the sacrifice of Golgotha. The nave and transept represent the cross with the two arms extended. The main altar is the august head of the immolated God, while the chapels around the choir are the glorious crown on the

head of the Savior. But we read in the Gospel that Christ "bowing His head, gave up the ghost," and with this in mind the constructor of the cathedrals, sacrificing perhaps esthetic to his Christian faith and religious ideal, purposely inclined the choir towards the arms of the transept, the head towards the shoulder.

For a long time the priest celebrating Holy Mass had only symbolic pictures before him. When reasons of prudence no longer excluded pictures the use of the cross was soon adopted. At first the cross was suspended above the altar; later it



Illustration No. 17

was placed in a corner nearby (the so-called processional cross) and finally, about the 12th century, it was given a base and placed on the altar.

THE SUSPENDED CROSS

Often we find the suspended cross in the midst of a crown or wreath which the princes offered to the Christian basilicas. Thus the gemmed cross of Monza (Illust. no. 15). We also find the suspended "Chi-Rho" (☩) with the alpha and omega, recalling that Christ is the



Illustration No. 18

beginning and end of all things (Illust. no. 16).

After the Carlovingian epoch the suspended cross gives way to the processional cross. At Aix-la-Chapelle there is a magnificent stationary cross, dating from the 9th century, called the Cross of Lothaire. In the center is an admirable cameo, representing Augustus crowned with laurel. (Illust. no. 17)



Illustration No. 19



Illustration No. 16



Illustration No. 20

At Münster we find a very curious processional cross of the 10th century. (Illustration No. 18) Christ is pictured as being very young, and therefore having no beard. There is a rich aureola over His head. Instead of a support there is a chalice under His feet to catch the precious Blood. All around the cross is a border of pearls and other precious stones. At the extremities of the arms are adoring angels. Under the chalice is shown Adam coming out of the tomb. These crosses were placed near the altar. They were ultimately connected with the liturgy and we must regard them as true crosses of the altar. Standing crosses soon appeared in the liturgy but the processional crosses remained for special use.

THE PROCESSIONAL CROSS

On the processional crosses the Blessed Virgin and St. John are sometimes placed on either side of Christ. Another peculiarity of these

is the suspending of small bells from the arms of the cross. On the processional cross of Ahetze (Illust. no. 19) (in the lower Pyrenees) we see six powerful little bells. The ringing of these warned the people of the approach of the procession and gave them the signal to kneel.

THE STANDING CROSS

The use of a standing cross on the altar dates back to the 12th century. Priests wished to have before their eyes a relic of the true cross while celebrating Holy Mass. After the Mass the cross was again taken to the sacristy. In the diocese of Paris both at low and at solemn Masses the celebrant held between his folded hands a little cross, the foot of which, out of respect, he wrapped in silk or gold cloth.

At Namur, in Belgium, is kept a cross (Illust. no. 20) which shows the change from the stationary or processional cross to the standing or stationary cross. Note the double crossbar. Relics are contained in both intersections. In the center the Blessed Virgin holds the Holy Infant. Often, as here, the base was a separate piece from the cross itself. The base of this is a work of exquisite taste, done in the 13th century. The knob, ornated with winged animals in the midst of foliage, is richly sculptured and is held by a cylindrical stem. The tri-



Illustration No. 21

angular pedestal presents faced animals and foliage. Each corner of the base rests on a dragon which presses its head with its paw. It gracefully raises its wings, from the midst of which protrudes its tail, circling around the knob.

In Germany we found numerous examples of crosses used on Roman altars. An example is that of

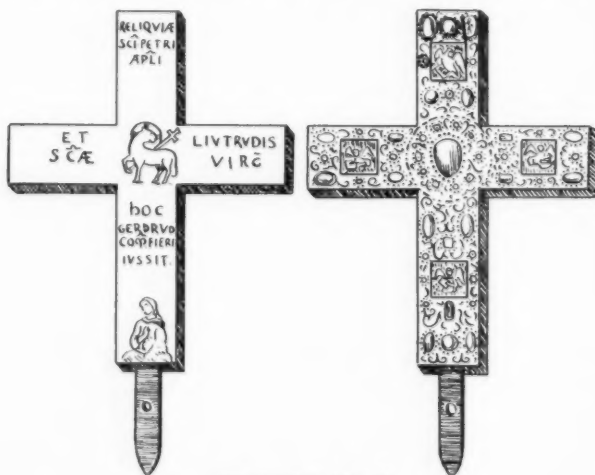


Illustration No. 22

Hildesheim (Illust. no. 21). The crucifix is mounted on a box shaped in the form of a church. This dates from the 12th century.

In the 13th century there is no longer any altar without a crucifix. This we conclude from the words of Pope Innocent III: "The cross is placed on the altar between two candlesticks because Christ is in the church as the mediator between two peoples and as the cornerstone which makes the two walls one. To Him came the shepherds of Judea and the Wise Men from the East."

In the 14th century the cross on the altar becomes still more important. It now remains there permanently, not merely during the hours of sacrifice. It is no longer small but sometimes as much as three feet high. And that it may be seen not only by the priest but by the people also it is given an elevated position, above the tabernacle itself. Later the priest is directed to bow his head towards the crucifix when the Holy Name of Jesus is pronounced.



Illustration No. 23

THE CRUCIFIX IN THE TREASURIES

The faith of the middle ages could not find ways enough to express itself. It believed it could never do enough to glorify Christ. Not satisfied with sumptuously decorating the sanctuary, placing statues of the apostles, the madonna, and Christ crucified on the door of the church, it constructed a small room attached to the church, called the treasury, in which the most precious relics and goods of the church were kept. In Illust. no. 22 we see two sides of one of these precious crosses, a reliquary, finely chiseled in gold. This belongs to the treasury of Hildesheim.

During the 12th and 13th centuries the arms of Christ on the cross are extended straight out. From the 14th to the 16th century they are not so straight but form a very obtuse angle. The artists made this change, saying that the heavy weight of Christ's body would have forced His arms to take this position.

But there is a great difference be-

Painting by Dom. Gregory de Wit, O.S.B., in Abbey Refectory at St. Meinrad, Indiana.





Illustration No. 23a

tween these crucifixes and the so-called Jansenist crucifix. In illust. no. 23 we see one of the latter type. The Jansenists taught that Christ did not die for all men and therefore they did not want to have His arms extended wide, embracing all. It may be that in some cases the arms were thus uplifted in order to enable the sculptor to carve the entire crucifix from one piece of ivory or wood. But the Jansenists made use of this type of crucifix to further their false doctrine. At any rate we are not obliged to destroy such

crucifixes now since the danger of Jansenism has passed.

SYMBOLICAL CRUCIFIXES

A pious author of the middle ages has told us that all creation is like a visible and corporeal Gospel, telling us about God. The same can be said of symbolical crucifixes. One such shows Christ hanging on a fruit tree, the tree of life which was placed in the middle of paradise. "In an analogous sense," says Cornelius a Lapide, "the tree of life is the cross of Christ which, placed in the middle of Paradise, that is, the Church, gives life to the world. In

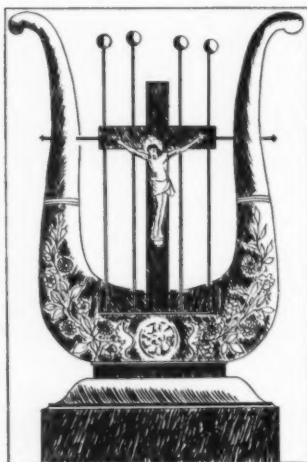


Illustration No. 25

the ancient Benedictine church of Tarn-et-Garonne there is a great wooden cross (Illust. no. 23a). A vigorous vine sends branches to the right and to the left. Christ is expiring in the center. "Our Lord, the tree of life, is often symbolized by the vine, to which, under pain of death the branches, that is, the faithful must adhere."

A window painting at Troyes is shown in illust. no. 24. The crucifix is planted in the midst of a marble basin. The precious blood escapes from the wounds of Christ and fills the mysterious depths of the basin, from which it escapes through seven mouths into seven golden chalices. Here we see the efficacy of the Redemption, working through the seven

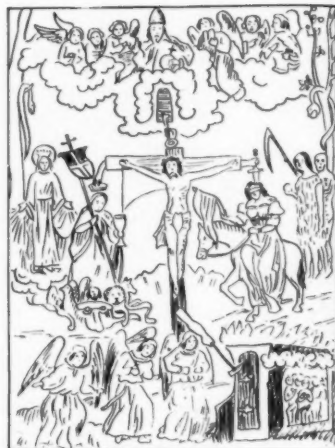


Illustration No. 26

sacraments, by which grace is given to us.

Illust. no. 25 shows the crucifix placed in the chords of a lyre. David, the psalmist, was the type of Christ. Therefore it was Christ, through the mouth of David, chanting His joys, sufferings and combats. "I shall sing to Thee, O God, with the lyre."

Very rich in detail is this 16th century crucifix of Prunecken in Tyrol. (Illust. no. 26) At each of the four extremities is a hand turned towards a group of persons. On the right we see the story of original sin. Eve is clothed with a tunic of skin and holds the fatal apple. Behind her is death, the punishment for her disobedience and on the tree be-



Illustration No. 24



Illustration No. 27

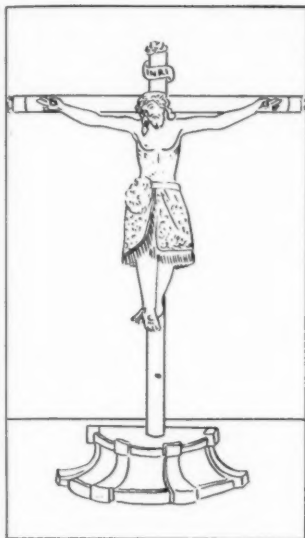


Illustration No. 28

hind death is the author of her sin, the serpent.

In front of Eve is the Synagogue, blindfolded, with her standard broken, for, having opposed Christ, she shall no longer be His Church. The hand reaching from the cross kills the Synagogue with a sword.

On the left we see the Church, born on the day when the Synagogue expires. At the feet of the Church we see the symbols of the four evangelists, in its hand a chalice to receive the precious Blood. The hand extending from the cross is placing a crown on the head of Christ's newly-chosen bride. Behind the Church is Mary, the second Eve, the co-redemptrix. Behind Mary suspended on a tree is the serpent, whose head the Virgin has crushed.

Below an arm from the crucifix vigorously swings a hammer and breaks the doors of limbo where the just have been awaiting redemption.

On top of the cross a hand holds the key that opens the gates of heaven.

In a Spanish sacramentary we find the 11th century crucifix shown in illust. no. 27. Christ is alive and is not nailed, although the marks of the nails are on the hands and feet.

Under the cross is the serpent whom He has overcome.

GOOD FRIDAY

Every day and perhaps many times a day we see a crucifix representing to us the redeeming death of our Savior. We see the cross so often that it may tend to lose its meaning and efficacy for us. We may become so hardened that it has no effect upon us. So Holy Mother Church wishes us to recall in a very special manner the meaning of the cross for us at least once a year—on Good Friday.

The cross is the summary of Christian doctrine. Christ, whom

ceived in her womb through the operation of the Holy Ghost. Thus we have here the two great mysteries of Christianity—that of the Holy Trinity and that of the Incarnation. And if we stop to consider why Christ is suffering, the cross instructs us concerning our Redemption, which in turn supposes the existence of original sin. This is a summary of Christian dogma.

But the cross also gives us very briefly all Christian doctrine concerning the manner of life we should lead. Pagan morality is expressed in the short sentence "Let us eat and drink, for tomorrow we die." But the cross repeats for us the words of St. Paul: "You who belong to Christ, crucify your flesh with its vices and its lusts."

For long centuries the cross has taught Christians how to live and how to die. The peasant planted it in the corner of his field and in the morning he greeted it before his plowing and the earth seemed easier to work. And in the evening he signed himself before it and arrived home tired, but content. There was no dwelling in the ages of faith that did not have its crucifix and have it hanging in the place of honor. And at its feet the family knelt in the evening for prayer. And in the evening of life it was taken down and as a sign of hope put into the hands of the dying member of the family.

we see there represented is the only-begotten Son of the Eternal Father. He is also the Son of Mary, con-

The Church has always given the place of honor to the cross. On the exterior we see it placed on the top



Illustration No. 29



Illustration No. 30

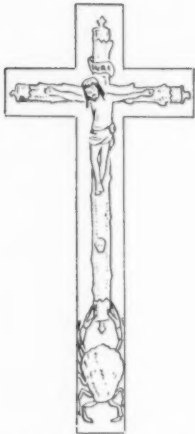


Illustration No. 31

of the steeple. Inside, in the sanctuary, on top of the altar dominating it. So it is in our spiritual life—in our entire life—first place should be given to the crucifix. Love of Christ should dominate over all other loves and devotions.

Illustration number 28 shows a crucifix belonging to St. Rose of Lima, who was so moved to compassion at the sight of the parched lips of the Saviour that she abstained from all fruit. From the age of six she abstained from all food but bread and water on three days of the week, and what food she ate was mixed with absinthe and other bitter herbs. Each morning she rinsed her mouth with gall.

In illustration number 29 we see St. Louis Bertrand holding a curious crucifix. A hearer of the Saint's sermons on prevalent vices became furious and attacked the Saint with murderous intent. St. Louis made the sign of the cross over the weapon with which he was threatened and the gun of the would-be assassin was suddenly changed into a crucifix. The man fell repentant at the Saint's feet.

Illustration number 30 shows St. Dymphne, whose father threatened to kill her if she persisted in her resolution to live a life of virginity. "Father," she said, "with the aid of Christ I will die." She died with her eyes fixed on the crucifix.

First among the saints who were

friends of the cross we must place the good thief, who was so blessed as to hear those words from Christ "Today thou shalt be with Me in paradise." A famous painting of the cross shows the good thief with his head turned towards Jesus with an expression of one asking pardon for his sins and at the same time giving thanks for the promise of heaven. Those two sentiments should also be ours. In them is included all that is necessary: Pardon... Thanks. (The Church has placed the feast of the good thief on April 24).

The cross has always been the book of the saints. In heaven those wounds of the glorified Jesus will be the eternal delight of the eyes of the elect. A famous painting, en-



Illustration No. 32

titled *All Saints* shows the Father, holding on His lap His crucified Son, and offering Him to the contemplation of all the saints who are gathered round about Him.

On this earth the cross is the book in which the saints read and learn their lessons of self-renunciation. Saint Augustine says: "The cross is not only the bed of sorrow on which Jesus expired; it is also the chair from which He teaches." And another great preacher says: "Open the book yourself, read with your own eyes; the letters are large and visible enough; they are of blood to strike the view more forcefully; iron and violence have been used to engrave them deeply on the body of Jesus

Christ crucified." Thus the saints, like the apostle Paul, wished to know nothing but Jesus and Him crucified. "Read, and re-read Christ," says St. Jerome.

One day St. Dominic prayed at the foot of the cross. On arising, it was seen that his eyes were swollen with tears. "Why do you weep thus?" he was asked. "How can I keep from weeping," he said. "The cross is my great book of reckoning; I see there, on the one hand, the number of my sins, and on the other hand, the blood which Christ had to pour out to pay my debt. How can I keep from weeping at this sight?"

St. Vincent Ferrer called his cross, from which he never separated himself, his great bible and when the great scholar St. Thomas of Villanova was asked the source of his great learning he answered, "Not so much books as at the foot of the cross."

To learn all in order to save one's soul and to get to God—this is the sum-total of Christian knowledge—and this we find in the cross. "If anyone will come after Me, let him renounce himself and follow me."

Many have been enabled to make great sacrifices through the cross. In the case of St. John Gualbert, a potential murderer became a saint. John Gualbert had resolved to kill the murderer of his relative. An occasion soon presented itself. He came upon his enemy who was unarmed and could not escape. John Gualbert was about to carry out his



Illustration No. 33



Illustration No. 34

intention when his enemy begged mercy in the name of Christ crucified, and he extended his arms in the form of a cross. "I cannot refuse you what you ask in the name of Jesus Christ," said John Gualbert, "pray God that He may pardon my sin." And he embraced his enemy. He then went to a monastery and while he prayed in the church the Christ on the cross inclined His head, as if to thank him for the mercy he had shown out of love for Christ.

It was by the cross that Christ wiped away the decree of our condemnation, by allowing Himself to be attached to the cross. And ever since Calvary He has made use of this same cross to snatch souls from sin and hell. Such was the case with St. Hubert. Towards the end of the 7th century he was a prince and an ardent hunter. He neglected at times his religious duties that he might hunt. On one solemn feast day, instead of going to church, he went to hunt. During the course of the hunt he came upon a stag which had a cross entwined in its horns and rebuked Hubert: "If you do

not turn to the Lord and embrace a holy life you will soon fall into the abyss of hell." At this sight and message Hubert jumped from his horse, prostrated on the ground and adored, protesting that he would quit the world and consecrate himself to the holy exercises of religion. He kept his word. He became a hunter of souls.

Some crosses are still venerated, the figure of which spoke to one or other of the saints. To St. Thomas "Thou hast written well of Me, Thomas." To St. Camillus de Lellis: "Why are you afflicted? Continue this work; I shall come to your aid; it is not your undertaking but Mine." As St. Francis de Sales preached against heresy—the day was dull and gloomy—rays of light shone from the cross, seen by all present including distinguished men of the place. Thus St. Francis was encouraged in his work.

The cross has been the arm of the apostles. With the cross in hand St. Francis Xavier invaded India and Japan. He put to flight an army of barbarians who attacked the new Christians with a cross in his hand.

On another occasion he was on a Portuguese vessel when a terrible storm arose. He placed his cross in the water and the storm ceased and they came safely to shore. But the cross slipped from his hands and was carried away by the waves. The next day, on shore, a crab appeared out of the water carrying the cross between its pincers (illust. no. 31).

Many saints were martyred on a cross. And these from every age and condition of life: Apostles, popes, bishops, and priests; religious and laymen, virgins and married people, old and young.

It would seem that God who wished to save the world by the cross wished that every age should have its model and representation alongside of our Savior. Of the Apostles Peter and Andrew were thus martyred. I shall not name the popes, bishops and priests, but one young married couple might be mentioned. They are St. Timothy and St. Maura. The young husband had already been crucified after severe tortures. The young wife said to him: "I am only 17 years old and I fear that before the governor, the fear of suffering will make me give in." "Pray to God," urged her husband and He will give you courage." The governor ordered Maura to be crucified in front of her husband and they remained there 9 days and nights facing each other and encouraging each other to die for their divine Master. (Illust. no. 32)

As to old men, the second bishop of Jerusalem, Simeon, was crucified though his age was 120 years. Children also have died in this way. Three Japanese Christians, Louis 11, Anthony 13, and Thomas Cosaki 14 died a martyr's death on the cross after threats had failed to make them renounce their Christian faith. One author lists 14 such child martyrs, and no doubt there are more. (Illust. no. 33)

One of the most amiable of these was St. Dominic of Val born in Spain in 1243. His joy was to serve Mass. On Holy Thursday he was seized by enemies of the Christian religion and crucified the next day on a wall, and then his side, like Christ's, was pierced with a lance.

A touching picture shows him on the cross dressed as an altar boy in his cassock and surplice (illust. no. 34).

When St. John Baptist de la Salle was an infant and cried, his mother showed him a crucifix. He ceased crying, and smiled. And the cross was to give him courage as a man.

Look at the cross often. The Jews in the desert, bitten by poisonous snakes were cured by looking at the cross Moses held aloft on which was a brass serpent. God said to St. Gertrude: "As often as one looks with devotion on the image of Jesus crucified, so often does he draw on himself the regard of divine mercy."

Kiss the cross frequently. St. Augustine says: "Look at the wounds of your Redeemer suspended on the cross, the blood that He sheds in His death is the price He pays for your redemption. He bows His head to kiss you, He extends His arms to embrace you."

Pray with extended arms in imitation of our divine Savior. This attitude of prayer was always practiced in the Church. Today also, martyrs are thus pictured. "When man extends his arms he represents the figure of the cross. We must pray this way to confess by the position of our body the passion of our Savior. Our prayer will be more readily heard if our body represents Jesus Christ, Whom our heart confesses. St. Peter Chrysologus says: "He who extends his hands, prays by the very position of his body."

THE SIGN OF THE CROSS

We see from the writings of the Fathers of the Church that the earliest Christians made use of the sign of the cross. This was one of the reasons why the pagans accused the Christians of worshipping the cross as though it were a god.

Especially in conferring the sacraments of Baptism and Confirmation do we find this sign used. Tertullian shows us what the practice was about the year 200 A.D. Speaking of Baptism he says (De Resur. Carnis, VIII): "The body is washed in order that the soul may be cleansed; the body is anointed that

the soul may be consecrated; the body is signed (with the cross) in order that the soul may be strengthened."

One century later, St. Cyril of Jerusalem tells us how the sign of the cross was made (Catech. XIII). "Let not shame prevent us from confessing our allegiance to the crucified; let the fingers boldly trace upon the forehead the sign of the cross as a distinguishing mark, and this on all occasions, when we eat and when we drink; when coming in or going out; before going to sleep, as we fall asleep and on rising from sleep; walking or resting."

The cross was the symbol of victory and of strength to the early Christians. By it Christ had conquered the devil. So on passing an idol or pagan temple they armed themselves with this holy sign. Thus the Roman martyrology tells of St. Saturus (Jan. 12) making this sign of the cross as he passed before an idol and blowing upon it, with the result that the idol fell to the earth.

For this action St. Saturus was beheaded.

The poet Prudentius, in the 4th century, assures us that the soldiers made the sign of the cross on their foreheads when the buglers gave the sign for battle.

The cross was the mark of a Christian just as a military badge was the mark of a soldier. Some of the early Christians thought that one could not bear both marks. A certain Maximilian was asked to join the army and accept a military badge. He answered: "I will not accept the badge, I already have the mark of Christ my Lord ... I am not allowed to wear a medal around my neck besides the salutary sign of my Lord, Jesus Christ, the Son of God."

HOW THE SIGN OF THE CROSS WAS MADE

Originally it seems the sign of the cross was made by placing the fingers on the forehead, as we do now before reading the Gospel, and tracing there the form of a cross. This was also done on the mouth and on the breast. An example of this

latter is found in St. Gregory's life of St. Benedict, and shows the customs of the 5th and 6th centuries. "One night the man of God took his supper after the brethren. Now one of the monks, the son of a nobleman, held a candle while Benedict ate. Suddenly the monk began to think within himself: 'Who is he that I thus wait upon at supper, and hold a candle to; and who am I that I should do to him any such service?' These proud thoughts did not remain hidden from the Saint, whose eyes could read even the secret of the heart. Turning to his disciple, Benedict said: 'Sign thy heart, brother, sign thy heart.'" (II Dialog. XX) Evidently he meant that the monk should make the sign of the cross over his heart in order to drive away the thoughts of pride.

Well known is the miracle that the same Saint worked when the poisoned cup was presented to him by the monks of Vicovaro. St. Benedict made the sign of the cross over it with his hand and the cup was shattered as if he had cast a stone on it.

St. Gregory tells another interesting story in his dialogues. (I Dialog. XI) "A certain man who lived in the province of Valence, named Martyrius, was a very devout servant of God ... One day the other monks made a hearthcake, forgetting to make upon it the sign of the cross: for in that country they are wont to make the sign of the cross on their loaves, thus dividing them into 4 parts. When the servant of God came they told him that it was not marked. Seeing it covered with ashes, he made the sign of the cross with his finger on the coal ... After the hearthcake was taken out they found it marked with the sign of the cross, which not anybody touching, but the faith of Martyrius had imprinted."

Making the sign of the cross by putting the hand to the forehead, then to the breast, then from shoulder to shoulder, seems to date from the 8th century. The 3 fingers were to be held together, the other 2 being folded back on the palm. Then with the three fingers were

(Continued on page 63)

THOSE TERRIBLE TEENS

Vincent McCorry, S.J.

Those Terrible Teens, running serially in *The Grail* by special arrangement with the author and publisher, may be bought in book form from The Grail Office, St. Meinrad, Indiana. The price is \$2.25. This book is a sympathetic and frank appeal to girls to retain the beauty of their pure souls. No more appropriate gift could be found for any girl from six to sixty. Introduce it to the Pastor, to the Sisters, to parents, to all girls. They will be grateful to you. The author is Father Vincent McCorry, S. J.

Editor's Note: Most girls will welcome the priceless hints given to them in this series of articles. Some may take exception to a few of the remarks. Whether you agree or disagree with the writer you are invited to send in your comment on the articles that all readers may have the benefit of them. Send your remarks to "Those Terrible Teens," *The Grail*, St. Meinrad, Indiana. Thank you.

SCATTERBRAIN

It is generally assumed that teen-age girls are dizzy. That may be a fact, but sometimes you get the impression that dizziness is a kind of obligation. Dear girl, is there any special reason why your brain should be for limited use only? . . .



SECOND contributing factor in the spiritual deafness of young women is not the presence of a false idea, but the general absence of any idea whatsoever. The prevailing vice of Catholic girls is not viciousness; it is foolishness. Would it surprise anyone to know that many a zealous, competent priest goes somewhat reluctantly to conduct a retreat for Catholic high-school girls? In such instances he has concluded, on the strength of some experience, that anything as serious as a retreat is wasted on girls—not because they are bad, but because they so often appear to be incurably silly. We beg our young readers to make a special effort to be fair-minded as we proceed to examine how they give the impression of being lightheaded.

Any talk to girls on the subject of giddiness is hampered, from the outset, by odd misunderstandings. For example, if anyone suggests that young women take some measures to curb their prevailing dizziness, it is immediately assumed that girls are being asked to renounce their precious youth, and to grow old before their time. "Why should we act like seventy," comes the shrill cry, "when we are only seventeen?" Somewhat wearily we make answer: "Quite right. But must you act like seven if you are really seventeen?" Similarly, when girls are invited to "think," they promptly conclude that they are being hounded into some titanic intellectual exertion; and anything like that, they protest with pretty modesty, is quite out of the question. Worst of all, girls often insist on confusing lightness of head with lightness of heart. Tell them not to be lightheaded, and you are supposed to be asking them never to be lighthearted. Was there ever a more vicious confusion? Youth is most emphatically the time when the heart should be light. But why must it be the time when the head is empty?

With the fond hope that our young readers will not suffer themselves to be lost in this fog of misunderstanding, we may now inquire into the more obvious manifestations of girlish giddiness.

All who are engaged in the training of contemporary young women have remarked their really strik-

ing inability to concentrate. The experimental psychologists talk about something which they call "the attention-span." The phrase describes the length of time during which an individual remains attentive to any object, fact or truth which may engage his mind. Naturally, the attention-span, like general mental capacity, will differ widely in different individuals. But when we deal with young women in the mass we are sometimes compelled to wonder whether or not, for this age-bracket, the attention-span is no span at all, but only a point—and a vanishing point at that. At once an objection crosses the mind: Isn't it precisely the task of the leader of young people to win and hold their attention? To which question the reasonable answer is affirmative, **to a degree**. Our friends the experimental psychologists go on to assure us that there are two kinds of attention, voluntary and involuntary. Involuntary attention is the sort you would give if, like the people in James Thurber's cartoons, you heard a seal bark in your bedroom. Voluntary attention is the conscious and deliberate mental regard which you pay to any object which merits or demands that regard. Now why should young women, who are rational animals and responsible agents, find it practically impossible to give any but involuntary attention, or voluntary attention of the briefest sort, to matters which are of the highest concern to their young lives? If we pretend that the explanation of this dispiriting fact lies in some universal defect in girls, then we must end by denying that young women are human beings; a conclusion which sundry teachers and retreat-masters have somewhat savagely resisted. Not at all. Young girls are inattentive and fail to concentrate chiefly because of a fault on their part, and that fault is lightheadedness.

Even more marked than the young feminine inability to concentrate is another inability which seems not generally regarded as the serious and significant thing it is: the inability to be silent. Once again the chorus of pretty protest will arise: why should young girls have to act like Carmelite nuns? Still declining to be turned aside by artful exaggeration, we patiently insist that there most certainly are times when young girls should be silent. May we suggest a partial list of such occasions? Young girls should be silent: (a) in the presence of the Blessed Sacrament; (b) when an older person is speaking, especially when that person speaks **officially**; (c) during all those minutes and hours of class when business is really in order; (d) during the actual time of retreat.

It is a melancholy fact that Catholic girls are not always silent during such important or solemn moments as we have mentioned, and again we assert

that such a fact is significant. The ill-timed chattering of young girls can only mean either that they do not perceive the propriety of silence under certain circumstances or that they are utterly incapable of controlling their tongues under any circumstances. In the first case they are behaving like fools; in the second, like infants. In neither event may the silly girl expect that respectful consideration or courteous regard which is due a young woman of worth. If a girl be perpetually giddy, why should anyone take her seriously? Why should anyone take her or work for her or endure her at all?

A further indication of the perennial dizziness of young maidens is inferior school-work. As soon as we mention schoolwork and its quality we must deal with the two pet American ideas, both wildly exaggerated, on the subject of academic success. The first favorite fancy is that success in school is almost entirely dependent on the arbitrary degree of intelligence which God has given to the individual. Some children are "bright," others are "slow" (that kindly word from the field of physical velocity which is used to describe the thickness of a skull or the cloudiness of an intellect). The bright children receive high marks, the slow children "scrape by"; the bright ones grow brighter, the slow ones go slower until they stop, either through mere inertia or by



special request. And this, according to popular fancy, is the veracious story of education. We may call this idea the theory of intellectual predestination. Incidentally, it is far more stupid than and almost as cruel as the notion of helpless spiritual predestination. The second pet conviction on the subject—and this lunacy is even more widely received than the preceding—is that education does not really prove anything. Distinction in studies, we are told, has little to do with future success in life, and people point gleefully to the honor student who is now employed by the class dullard. Unfortunately for the proponents of this chaotic confusion between a rule and the rare exception to it, the late war provided steady and solid vindication of the rule. A very practical and hard-headed military took infinite care that, all other things being equal, good students should be made officers, while poor students remained in the ranks. The Navy seemed to discern some remote connection between a knowledge of mathematics and the effective firing of guns on a moving battleship. The Air Force seemed to suspect that young men who knew some astronomy might be useful as aviators. The Army apparently entertained the notion that there is some relation between the ability to understand an order and the ability to give one. There were special schools for illiterates during the last war, but there is no record that any of the graduates became a full colonel.

Setting these popular distortions aside, therefore, we may restate our earlier contention: the inferior school-work of a high-school girl is, very often, another indication of her wilful giddiness. Girls fail their courses not, as is charged, because they haven't the brains of a fairly mature rabbit, but because they do not use the human intelligence which God gave them. And they do not use their brains because they do not perceive that they should.

It is almost unnecessary to adduce, as final evidence for our present thesis, the outlandish tastes and idiotic behavior of numberless teen-agers. Never in civilized history, we may be sure, has feminine dress reached such a depth of calculated slovenliness as among high-school girls at present. The manner in which cosmetics are used, the incredible mooning over insufferable crooning, the general level of out-of-class reading and the unquestioned absorption of everything which comes out of Hollywood—all these bear witness to a degree of tastelessness which would be surprising in a goat.

The whole sad picture points to a fundamental and terribly alarming lack of perception on the part of our young girls. So many seem utterly incapable of grasping, in the slightest degree, the inherent seri-

ousness of life. Once again the young reader may feel that she is being asked to manifest the wisdom that resides under gray hairs before she has even had her first "permanent"; and once again we must reject such an absurd exaggeration. Indeed, we are only pleading with young women to act their age, as the saying now goes: a thing which apparently they are rarely asked to do and never expected to do. In an age which has just witnessed the most devastating of wars, at a time when millions suffer and starve while the great ones of this world talk in a perfect vacuum of futility, at the exact point in history when mankind has apparently discovered the adequate means of complete self-annihilation, is it too much to ask that a Catholic highschool girl begin to entertain some notion of the essential seriousness of human existence? "Ah," protest the sentimentalists, "but these dreadful things are not for the thinking of sweet young girls!" Indeed. Nothing is more democratic or more all-embracing than a falling bomb. Whether you die with an aged sigh or an adolescent giggle, you still die. We are only trying to suggest that there are moments in life—and who ever said they were rare?—when giggling, even in the young, is singularly out of place.

As a matter of fact, the lesson of life's basic seriousness must be learned, whether we like it or not. It is for precisely this reason that sentimental elders applaud the levity of youth and encourage the young to gather rosebuds while they may. Yet we do small service to young people if we do not expect them to show some timely seriousness, and we entertain a very slight opinion of them if we think they are incapable of any such thing. We had better bear in mind one terrible fact about thoughtlessness or folly: it may explain and it may even, to a degree, excuse, but it never saves a victim from its own consequences. Let the young married couple go off to the neighborhood tavern, leaving their children alone and unwatched at home. We will believe their tearful protestations when they sob that they never dreamed that the children would find the matches. We will be touched, and we will forgive and we will excuse. But the children are dead. Folly will explain, but will not avert a shrieking, fiery inferno. If young people prefer this latter method of learning serious lessons, this method of disastrous consequences, then they are greater fools than we have here ventured to suggest.

By all means, young girls should laugh their girlish laughter. But is it too much to expect that they will sometimes break off the merry laughter and stop the silly giggling and interrupt the endless, vacant talk, in order that they may think, or even pray?



An Easter Hat for Sister Clare

Marie Elise Robinson

Illustrated by Paul Grout

MARY AGNES held her parcel carefully and stepped with stars in her eyes into Sister Clare's morning kindergarten class. Sister Clare was young and she was pretty, her red curls not altogether hidden by the stiff black bonnet. Mary Agnes looked in triumph at that bonnet. Her parcel held a hat—a dream of a hat—an Easter present for her teacher. True, it was her mother's last years second best given to Mary Agnes to play

dress up. But it had a pert periwinkle bow atop a lonely soft straw. It would look beautiful on Sister.

* * * * *

The rhythms were over and the morning story all told about spring and the Easter Rabbit. The children were putting on their smocks for painting, but Mary Agnes could wait no longer. She rushed up to the desk, thrust her present in Sister's hands and murmured "For you for Easter."

Sister unwrapped her gift and because a kindergarten teacher has to be resourceful she rallied fast. "Why Mary Agnes, it's lovely. I'll put it here on the piano for everyone to look at it." But that would not do. Seventeen children looked expectant, knowing she would not let them down. She never had.

Sister Clare untied her bonnet and put it aside. Her short curls were prettier than the teasing glimpses had promised. She took the hat and placed it with a deft touch on her head.

For a moment the kindergarten faded and she could see her Mother's cool living room, hear her Mother's amused voice, "Penny has a flair for clothes. She can put on the simplest hat and make it look like a Paris creation." Now Sister Clare gave her head an extra toss so that the children could get the best effect and at that precise moment in walked Mother Superior followed by the Bishop.

Were she a less self disciplined woman you would have said Mother Superior gave a moan. It was a gasp. The Bishop stood and looked at the periwinkle bow.

Sister Clare faltered. There was a silence. The tension began to get across to the children. Mary Agnes' face puckered as if she were going to cry.

Sister Clare pulled herself together. She put out her hands and drew the little girl to her side. Her voice was vibrant in her warning to her visitors not to dare to offend her charge. "Mary Agnes gave me this beautiful hat for an Easter present." The child's face shone with pride and joy in her gift.

The Bishop did not smile, but in his eyes were warmth and understanding. "Sister Clare," he said gravely, "if I could make a child look like that, I would wear a zoot suit."

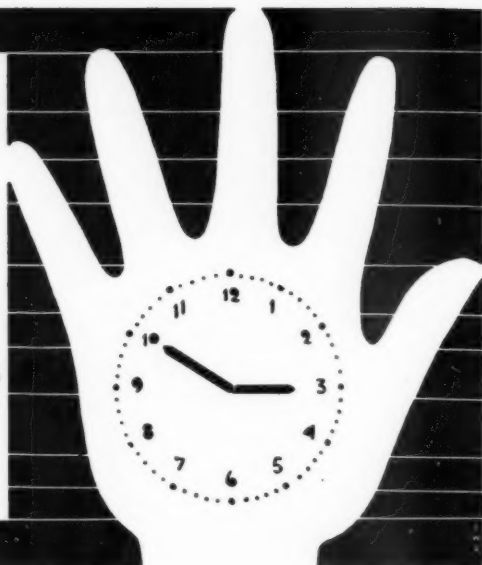
Mother Superior unbended at that, creaking a little in the process. But "Indeed, indeed," was all she could manage to say.

The Bishop gave his blessing and the visitors left. Sister Clare briskly started the painting class. She put the hat tenderly on the piano, and tied on her bonnet. As she gave out brushes and paper and paints, her heart was overflowing with the goodness of life. She thought lovingly of her mother, of Mary Agnes, of the Bishop and this morning even of Mother Superior.



"I never would have bought you those rubber sole shoes if I'd known what I was getting into!"

How do you Manage your Hours and Minutes? Julia W. Wolfe...



IN ONE respect time is like money; if you once get into debt, it is hard to get out. If you promise a dozen things ahead of time, each of which will take more time than you have to spare, you have either to borrow from time that belongs to sleep or else be burdened beneath a weight of debt to the point where you are bankrupt in time.

There is no more important circumstance in preserving health and efficiency than the knack of making your time go as far as possible, and of making ends meet at the close of day. If at nightfall your work comes out even you are a time expert; you have taken "time by the forelock."

Some people are natural managers of hours and minutes; you can set your watch by them. But even the one who is a good time manager, punctual and capable, sometimes finds herself or himself in a distracted state of affairs—in which they seem to have no time at all. Everything is a little behindhand; every moment is an anxious rush. They have left their watches get ahead of them, and they see no chance of catching up.

Two college roommates once decided to master the

problem of time. The first one put up a card over her desk with the familiar motto, "Do It Now." The second one tacked up a card that read, "Do it Yesterday." When her critical classmate inquired what she meant by her somewhat ambitious rule of life she explained that with the motto in front of her she aspired toward getting her work done one lap ahead of time, so that when conscience told her she should be writing her Chaucer paper she could reply, "I did it yesterday." There is nothing more blissful than to think that you really must go and finish a task and then suddenly remember that you had done the task yesterday. Such a process might be called being kind to one's future self.

A great writer once said that whenever he knew that he ought to be at his desk writing instead of wasting time, he felt himself "shuddering away from his desk." One does not need to be a great writer to understand the shudder. Who has not evaded a hated task by doing instead all sorts of other things that were quite unnecessary—sorting papers, gossiping over the telephone—anything to put off a little longer the actual plunge into the dreadful business.

The great thing in time conservation is the ability to plunge and to plunge punctually. In music much is

made of the performer's "attack." A neat, decided, exquisite beginning delicately timed is part of the player's art. In the same way the matter of attack is a circumstance of the high art of living.

It has been said that boys loaf when they procrastinate while girls fritter the time away. The difference in the resulting points of view is this: the boy knows that he has been loafing, but the girl thinks she has been busy, even rushed to death. The girl gets no rest out of her time wasting. She is not even so fortunate as the old lady who said she had so many things to do she believed she'd take her nap first.

Older people are often astonished at the crowded program the modern girl really has. School, study, music, Red Cross, shopping, church work, and all the time-consuming and delightful interests that go with a family—the average normal life—all those things fill the week to the very full. To play for any free interim at all is an art, and unless a girl does things at the right time or a trifle ahead of time she is "snowed under."

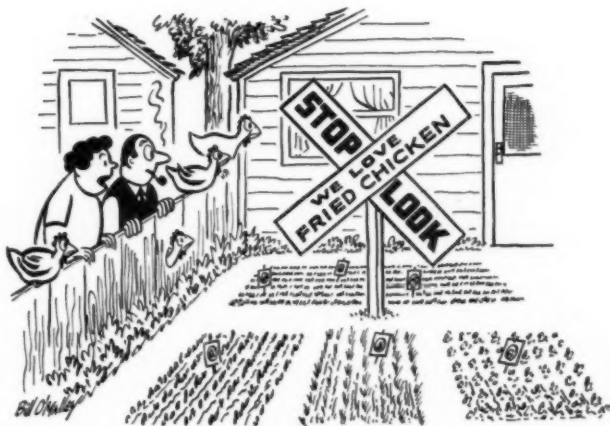
There are degrees of rapidity with which different people "warm up" to the working point. Some girls are like the old-fashioned Dutch ovens which took

hours and hours to get hot enough for baking purposes. But today the electric range girl is quicker; she can get down to business in a few minutes. But best of all is the range that is connected with the greatest power plant, and that you can turn off and on without waste of time or energy. Most of us do well when we once get going; the great difference among us is the amount of time it takes to overcome preliminary delays.

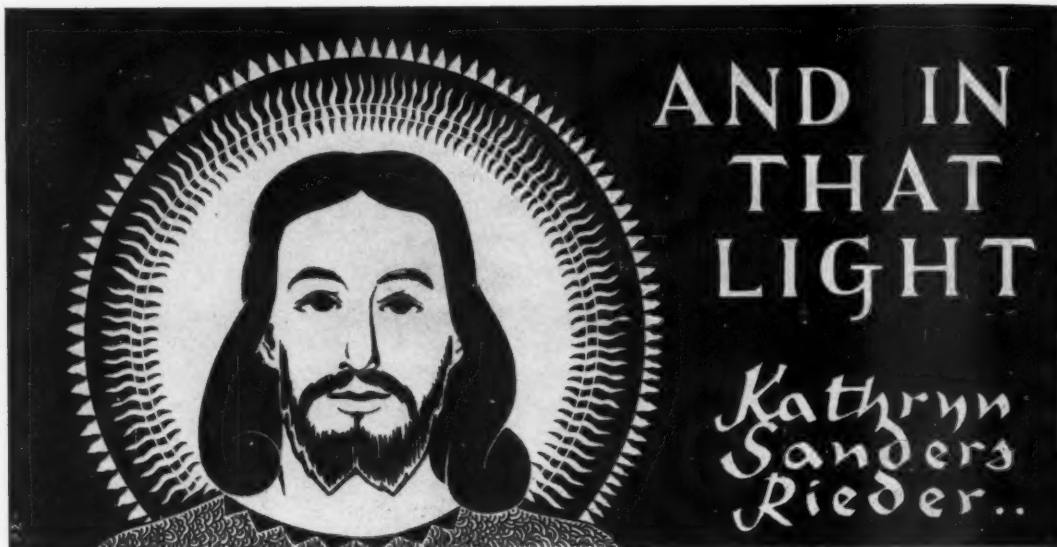
So time and your own rate of speed, your individual velocity is a study worthy of an expert. It demands resourcefulness and adaptability. That is the reason it is wise to keep a little ahead of your watch.

During the war we heard often the word "alerte." It is a good motto for days of peace also. Think of the ones of your acquaintance to whom the word applies—the one who takes up things when they make their appearance.

Most girls have too many immediate uses for all spare time to waste a moment, but the art of managing time to the best of one's ability and for the accomplishment of things worth while is something that gives a personal sense of gratification—so keep just a little ahead of your timepiece.



Our New Neighbor is a Railroad Man



LIGHT has been revered by men of all ages. The ancients worshipped the sun. And well they might have, the scientists tell us, since it is the source of our energy; without it there would be no life possible. Musicians and painters have the sun, and physical or spiritual light, the center of their art. The poet writes of the clod that "reaching blindly above it for light climbs to a soul in grass and flowers." Man is keenly conscious of the presence of physical and spiritual light in the world.

It is a perplexing situation to know the light, with its power to dispel darkness, is there, yet to see so little evidence of it in our lives. Why doesn't it shine out for us as for the many who speak in ringing terms of the power it has had in their lives? When Christ said He was the light, surely he meant light for all. Why then does it fail to shine with equal radiance in all lives?

Some hold fear so closely that they shut out the light of faith. They can see nothing but their fear. They are like the man who holds a coin so close to his eye that it blots out the sun. Yet the light is not

far away, he has but to remove the coin. We know that many appearances are deceiving. We see a sunset and mention the sun's going down. The manner of speaking is so common that we seldom think of the fallacy. Yet we know that the sun doesn't go down; that the earth rotating about the sun puts us in a position where we cannot see it. It will be on the horizon blazing away, when we have turned enough to see it again. Then we will say the sun is rising, forgetting again that we on earth are turning.

In much the same way our fears seem certain to us. Just as we've said "as surely as the sun rises," and it doesn't, so re-examination of our fears may show us to be as wrong. Perhaps we spend time fearing what people will think about us. This is a common concern. One man voiced a truth when he remarked lightly: "You wouldn't worry about what people think about you if you knew how seldom they do." He was right. Ordinarily people are far too occupied with their own problems to give you more than fleeting consideration.

One woman worried for years over a malicious untruth told concerning her. It was beneath her dignity even

to mention it to anyone. Yet she felt herself somewhat of a martyr and traced the coolness of an acquaintance to it. Later this woman became her friend, and in confidence she spoke of the hurt the untruth had caused her. The woman laughed at the absurdity. "I never heard it, my dear, and no one who knew you would believe you to be anything but completely honest." The other was relieved though sobered by the thought of the anguishing she had done, when there had been no such situation as she had imagined. So often misunderstanding and heartache would be swept away if we did not insist that our fears were real. Clinging to them we shut out the life-giving light.

Another reason the light fails to shine warmly for us is that we accept the view of others around us without question. Often they may be entirely wrong. Yet, because we have grown up hearing them often, they seem correct. We encounter a contrasting idea with a sense of shock, and rebellion. It is different from that we always heard, it must be wrong. We cling to the old idea stubbornly.

One college teacher of religion remarked that it was for this reason

that many freshmen think they lose their faith. They come with a set of vague concepts left over from childhood and accepted uncritically. Perhaps they have thought of God as a venerable, benign old gentleman on a golden throne in the sky. They have accepted the Bible as a scientific book, rather than the religious book it was intended to be. They go jolting along through astronomy and science courses suddenly deciding they cannot have faith in the religion they have known.

The professor went on to say he was not much bothered about such loss of faith. He said we never lose our faith, we lose someone else's faith. Had it been our own it would not have been lost. He also quoted reflectively: "when half-gods go, full-gods come."

We ought to understand when we find ourselves confronted with new ideas, that they may be better than those we have entertained as guests for many years. Often they have been troublesome guests, quarreling and unsatisfactory. We need to open our minds to new thoughts, to better ways of living, to fuller recognition of the responsibility to endeavor to think for ourselves. We ought to have too much respect for our mental equipment to accept every thought tailor-made from the mind and life of another.

We fail to see the light shine in our lives as we wish for a third reason. We forget to see our relation to the rest of the world. We come to expect the world to adjust to us. This is the child's point of view. From the beginning he is an individualist. The infant doesn't care that his mother must walk the floor with him though she is tired. All he cares for is his precious comfort. He hasn't learned that there are other people to be considered. He is other people of little but himself and his needs. Many carry this attitude through later childhood and even adult life, abetted by affectionate parents and friends. But the

awakening is always rude, and life unpleasant for those who carry this attitude in adult life.

We must try to get the other person's viewpoint if we are to understand him at all. It is this concept which has been the theme of religious teachers and philosophers: the brotherhood of man. A teacher had a change of heart when he got the viewpoint of a pupil. The youth was a source of daily annoyance; rude, lazy, and belligerent. The teacher was getting a complex over

ready to pity than to condemn. He determined that boy was doing the best he could under the circumstances. He was going to see that he was treated understandingly one period a day at least. It was strange how his irritation toward the boy melted when he saw that he needed him. His whole point of view was different now that he could, in a small way, look at things from the boy's viewpoint. So often our understanding would flood with light if we could see it from the other person's position.

We fail to see light in our lives because we forget the importance of Now. We have the vague notion that important things are accomplished against a background of peace and serenity. It never occurs to us that the inventor made his great discovery while worrying about paying his debts; that the artist completed his masterpiece while being plagued by relatives who thought him a failure; that the musician wrote that music while so poor he was known to dance about the wintery room with his wife, in an effort to keep warm.

To the accompaniment of the conditions we complain of as humdrum and not the right setting, others have brought great results. Madame Curie, though rearing a family lovingly, teaching and assisting her husband, went steadily ahead to make her great contribution to science. Beethoven, though deaf, composed greater music than ever. Milton, though blind, went ahead writing his deathless poetry. Robert Louis Stevenson, though confined to his bed, went on writing as if well. In season and out, through good times and those not so good, they affirmed through action their belief in the importance of Now. It is all we have and it is precious.

Light does not shine steadily and surely into our lives because we forget that one man, plus persistence born of faith, is a new creature. Homer Croy tells how Rex Brasher



Madame Curie, though rearing a family lovingly, teaching and assisting her husband, went steadily ahead to make her great contribution to science.

the lad's inability to fit in with the rest of the class. He went to the parent's home intending to say he couldn't have him in the class any longer.

The home was a surprise, for the youth seemed much like his classmates. The home was one of strife, and lack of consideration. The parents spent the time telling what a nuisance the boy was in spite of their threats and scolding. The teacher found himself defending the boy, urging sympathy. The teacher went back to his classroom more

as a boy of ten determined to make drawings of all the birds in America, over a thousand. Audubon had listed only 435. The boy never wavered from this. He worked his way up and down the country, always studying birds, always drawing them. At thirty-three he looked over his hard-won drawings and saw they were amateur drawings. He tore up the pictures and started again. He worked about eight years more. Still they did not come up to his standard. He destroyed this set.

He was now forty-one and there were 1200 birds he must paint. But his persistence did not fail him. He is now seventy-two and still working diligently. A grateful nation benefits from his labors. Many consider him the greatest living authority on birds. Eight hundred seventy-four of his drawings were purchased by his home state of Connecticut for a

quarter of a million dollars.

Mr. Croy goes on to say: "Put a man in the grease pit of a locomotive and give him Persistence and he'll come out a Walter P. Chrysler. Make him a second fiddle in an obscure South American orchestra and give him Persistence and you'll have a Toscanini. Make him a country school teacher in Ohio and give him Persistence and you'll have a Charles F. Kettering. Give him a job in a bicycle shop and season with Persistence and you'll have a William Knudsen. Give him a job sweeping out a country depot in Nebraska, add Persistence and you'll have a Henry W. Jeffers, president of the Union Pacific."

All these are but a few of the great examples that come to public notice. In how many smaller ways are people finding lives of usefulness and joy because they have learned the value of pushing past

the first easy endeavor to that better work which comes of keeping on.

It is not that life is to be hard toil without rest. Work that is too hard is not good work. It is not that all else is to be sacrificed to achievement. It is that giving the best within a man is one of life's most satisfactory experiences. It enhances all the other qualities, and conditions him to enjoy them more.

There is light for all. Let its radiance fall upon you illuminating and glorifying the path you now walk. It will do so when we replace fear with faith; when we acknowledge our right relation to the world; when we cherish the other person's viewpoint; when we learn to respect our own thinking; when we set higher value on the present; and when we see that by taking persistence born of faith along, we may emerge the person we have it in us to be.

This Notice May be for You!

In this time of frequent appeals THE GRAIL has given freely of its space to solicit help for the needy everywhere. Our readers have been most generous in their response to each call. And now we humbly seek some one or some few who are more richly endowed with this world's goods than others, to become the actual instruments in making perhaps countless conversions in far-away Japan. To be specific, the Benedictines in Japan who were forced to abandon their foundation there at the outbreak of the war, are trying now to gather resources for a new start—using as far as possible American men and means. Father Hildebrand Yaiser, O.S.B., who is in charge, writes that unless they can repay a loan of 1,200,000 yen (\$7000-\$8000) by next November, they will be compelled to abandon the project. Father Hildebrand laid his plans and began work on borrowed money,

counting on friends' promises to help him repay it. But one after another these good people are finding it increasingly difficult to help him, and now in near desperation, he has asked us to appeal for a donor or a few donors who can tide him and the community over this first crisis.

A letter from the parishioners in Tokyo explains that they wish they could support themselves, but as most of them were burned out of their homes during the war, they have nothing. They spoke of having a bazaar, but they have nothing to sell. Their church is a sewing school without pews or altar rail. They started without even a crucifix for the altar, and insufficient candles or linens for the bare essentials. A hundred borrowed stools are serving for seats.

The possibilities in Japan are beyond measure. In a talk at St.

Meinrad Father Joergens, S.M., a recent traveler to the Orient, stressed the deep religious character of the Japanese people and their thirst for Catholic instruction. So tenaciously did they hold to their faith after the days of St. Francis Xavier that, despite the absence of priests, banned from the country, they retained their religious beliefs and practices for 250 years. There is a rich harvest of souls, and if missionaries are given the means to erect and tend chapels, there will soon come a glorious day for Christianity in the Land of the Rising Sun—this time the Sun of Christianity.

If you, kind reader, feel that you would like to help sponsor this Benedictine mission in Japan, and can afford to help Father Hildebrand with his debt, you are asked to write to the Rt. Rev. Ignatius Esser, O.S.B. St. Meinrad, Indiana.

(Continued from page 52)

touched first the forehead, then the breast, then the *right* shoulder and finally the *left* shoulder. In the Oriental Church this method is still performed. In the West we touch (breast) and crosses from the right. The change seems to have taken place in the 13th century. The words of Pope Innocent III give us a little light concerning the time of this change. He says "the sign of the cross is to be made with 3 fingers, so that one comes down from the higher (forehead) to the lower (breast) and crossed from the right to the left. Some, however, make the sign of the cross from the left to the right." (De Myst. Missae, C. XLV)

When a Greek priest blesses with the sign of the cross he holds the thumb of his right hand crossed over the 4th finger, the two other fingers open. His fingers are so held to indicate the initial letters of the Greek words for Jesus Christ Savior. The Pope also blesses in this way.

The Jacobite and Monophysite Copts use only one finger because, 1) God has commanded the priests of the Old Testament to sprinkle the ark of the covenant with one finger and not with two; 2) because in the text it is written: "If I cast out devils by the finger of God" (Luke 11:20), Christ says "finger" not "fingers"; 3) to show their belief that in Christ there is but one nature. (In this they oppose Catholic doctrine); 4) because St. Mark the Evangelist taught them to do it that way. (So they claim).

The Nestorian Syrians put their fingers to their mouth, saying "In the name," then to the forehead, saying, "of the Father," to their breast, saying, "and of the Son," to the right shoulder saying, "and of the Holy" and to the left shoulder, saying "Ghost."

The Gregorian Armenians (separated) make the sign of the cross as we do, but with three fingers only and at the end they touch their breast with these three fingers.

The explanation usually given from the change of touching the left shoulder first instead of the right is that the faithful, seeing the priest

bless them in the present Greek style, tried to imitate him, and consequently touched their left shoulder first. A child, looking at his teacher making the sign of the cross, will often make the sign of the cross as the Greeks do.

THE CROSS IN DECORATIONS

The cross still holds the place of honor in the noble orders and coveted decorations of the great European nations. In England the decorations of the Orders of the Garter, the Bath, the Thistle, The Victoria Cross, and St. Patrick, all consist of or comprise a cross. Also the French Order of the Legion of Honor, the German Orders of the Black Eagle, the Red Eagle and the Iron Cross; the Austrian Orders of Maria

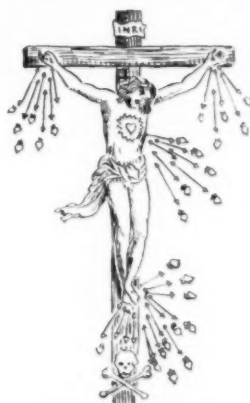


Illustration No. 35

Theresa and of St. Stephen; the Order of Annonciade in Italy; of St. James and of the Calatrava in Spain; of St. Hubert in Bavaria and of the Fidelité of Baden; and finally the Russian Orders of St. Andrew and of St. Alexander Newski.

Moreover, the following countries all displayed the cross on their arms or ensigns, or upon both before the first great war, and in most cases still do: Great Britain, Germany, Italy, Russia, Norway, Sweden, Denmark, Greece, and Switzerland. Most conspicuous perhaps is the Union Jack of England, which bears the combined crosses of St. George of England, St. Andrew of Scotland, and St. Patrick of Ireland.

Very great use of the cross was made also on the coins of Christian Europe. There seems to have been two reasons for this. By the cross was attested the faith of the sovereigns and of the people, and, secondly, it was hoped that those who were inclined to deface the coins would be prevented by the presence of the sacred sign. The English "silver pennies" and "nobles" were almost all stamped with a cross on the reverse side, reaching from edge to edge. Similarly the "deniers" of France and the "pistoles" of Spain. This is to be said also of a considerable portion of the mintage of medieval and some of modern Europe.

THE CROSS IN HERALDRY

In the campaigns against the infidels the union of so many knights from different countries gave an organized form, if not actually its origin, to heraldry. The heraldic use of the cross was directly due to the Crusades. Here we find a great variety of crosses. There is the Latin cross (that of our Savior's suffering †), the St. Andrew's or "Saltire" cross (X), the Egyptian or Tau cross (T), the Maltese or pointed cross, ✠ , etc.

Every Crusader had a cross stitched to his tunic. The 3 great orders of knighthood that arose during the crusade made it their special emblem, since they were champions of the cross. These are the Knights of St. John, the Templars, and the Teutonic Knights.

THE CRUCIFIX OF ST. ALPHONSUS

With his crucifix in hand St. Alphonsus went through the villages and hamlets inviting the people to attend the mission, and when he had gathered them together it was again to the crucifix that he had recourse to touch their hearts. He showed to the simple populace a bleeding image of Christ crucified like the one pictured above (illust. no. 35). From the five wounds go forth the arrows which pierce and embrace the hearts of men. This image of the crucified and the words of the saint caused tears of repentance to flow.

OUR READING ROOM

FRANCE ALIVE by Claire Huguet Bishop (Declan X. McMullen Co., 225 Broadway, New York 7, New York. Price \$3.00).

Readers and critics will arch their eyebrows, bite their tongues, and scratch their heads as they read through this book. They will want to applaud some of the very honest criticism of stagnant formalism, but they will not be sure that the radical revival in France has not gone too far, or at least too fast. The honest reader will admit that any shock given by the book is a much needed shock that takes us back to Apostolic days in which "neighbor" is the Christian counterpart of "comrade," a new day in which all share alike their grace and goods and suffering. It is perhaps the shock that the Pharisees experienced when they saw the Master at the house of Simon. One wonders as he reads if the calendar has been turned back five or six centuries, when the sanctuaries were the stages for folk plays, miracle and mystery plays, or forward to the millennium of one flock and one Shepherd.

It is to Americans an unbelievable story of a distant planet and a remote age but it certainly makes the reader ask himself if the war was in the plans of Divine Providence to wipe out the distance between individuals and between communities and to restore the communal life of early Christianity.

Some things, like the use of the vernacular in parts of the liturgy (even though certain concessions have been granted the French people), the offering of the Holy Sacrifice on a factory bench, throw new light on the Holy Father's concern expressed in the recent encyclical *Mediator Dei*, but it should be kept in mind that Miss Bishop is giving us an appraisal of the religious and social revival in France, not a thesis in its full support. True, it is not altogether objective, but it is dispassionate and factual.

France has been the soil of other revolutions, good and bad, violent, bloody, and religious. The French

are a passionate people and they are evidently on the move. **FRANCE ALIVE** will be a valuable record of an important phase of Catholic Action and growth, whether it results ultimately in national unity and sanctity or—which God forbid—in a major defection. We could be witnessing another movement like Jansenism, rationalism, or the Encyclopedists, or it could be the long heralded Christian renaissance. It seems a little premature now to label it. If you like stimulating reading, matter for controversial discussion, blazing of a bold and daring path through the tangled jungle of post-war confusion get this book.

(J. P.)

GOOD STORIES by Rev. H. J. Heagney, Society of the Divine Savior, St. Nanzianz, Wisconsin. \$2.50

Father Heagney, author of **VICTORY and OTHERS WILL COME** is a prolific and versatile writer. He is equally at home in the field of mystery and adventure as he is with children's stories.

Parents who have been looking for a book of good stories that will set forth noble examples of virtue in an interesting way will find their answer in this latest book of Father Heagney, entitled *Good Stories*. It's a collection of eighty-five short anecdotes. They are written with a simple directness of style that make them admirably suited for youngsters. It occurs to me that teachers and priests would also find these stories suitable for use in religion classes and sermons. W.S.

CAT ROYAL by Charles Brady, Sheed and Ward, 63 Fifth Avenue, New York City, \$2.00.

The animal and mineral kingdoms, not having fallen from grace need no redemption; but because of the close association of animals with the domestic life of man, writers have sometimes depicted them as having a share, even an intelligent share in the mystery of Christmas. Charles Brady, has in this fascinating little

tale written for children, and dedicated to children, essayed to tell the part that the cat played in the drama of the First Christmas. This legend of the royal cat kings and retinue who came to the stable of Bethlehem to pay court to Jesus was told to Sir Walter Scott's little boy Charles over a hundred years ago by the Master Cat Hinse. Hinse was a favorite in the house at Abbotsford, coming and going with the nonchalance of a member of the royalty. Hinse, it seems, possessed the gift of speech which he used rarely and when it pleased him. It pleased him on this particular Christmas eve to use it by telling the story of the three cat kings who brought Hinse's incalculably great-grandson to the crib of the Christ Child. The adventures with the goblins of the Gobi, their narrow escape from the treachery of Rehod the rat king who held his court beneath the dungeons of King Herod's palace lead the youthful reader on into the presence of Christ the New-born King lying in a manger and surrounded by the strangest array of courtiers this world has ever seen. Brady shows unusual power as a writer of fantasy, and he is also happy in his choice of an illustrator of this lovely little book. Rosemarie Renkis has enriched the story with her fairy-tale colorful drawings.

No one who picks up this book will doubt that it was written for the juvenile reader, but he will see if he reads only a few pages that the story is not one that has BEEN WRITTEN DOWN to their size and capacity. The little reader will have to struggle, perhaps with the aid of mama or papa to learn the new and unusual words. But even if mama and papa are too busy the child reader of **CAT ROYAL** need only turn to the back of the book where the thoughtful cat Hinse has explained for young readers almost all the hard words in this lovely tale. If the child reader remembers only half of these new words he or she will add a lot of fine new words to the daily vocabulary. W.S.

BROTHER MEINRAD HELPS

My daughter obtained a very good position after we had prayed to Brother Meinrad. E.S. (Ind.)

After asking prayers through Br. Meinrad I am happy to report that the past month my son has not done any drinking. Now my husband, too, has been called back to work and it looks like it might be regular.

Z.B. (Minn.)

Please publish in your magazine that after praying to Brother Meinrad I was relieved immediately of a great fear and was protected....

R.R. (Wis.)

My daughter was in need of some money immediately and we prayed to Brother Meinrad. Out of a clear sky she was offered some extra work which brought enough to help in the emergency.

M.C. (Mo.)

Please find offering for favors received through the intercession of Brother Meinrad. (This was a very generous offering for which we wish to express our sincere thanks.)

E.M. (Ind.)

Through the intercession of Br. Meinrad I have received substantial improvement on a condition which is troubling me.

M.W.L. (Pa.)

Many favors of a general nature were reported. We here add the list of initials and states of some of them:

A friend of mine prayed to Br. Meinrad that a place on my cheek would heal. It looked very serious and I dreaded a doctor's report. The following Saturday the place was healed and I have had no trouble since.

R.C.L. (Arkansas)

Enclosed find offering in honor of Br. Meinrad. My favor was granted just hours after my asking.

E.O. (Penna.)

I sent a petition for recovery of a nephew who had lost an arm in a corn picker accident. After a novena to Br. Meinrad he was able to leave the hospital.

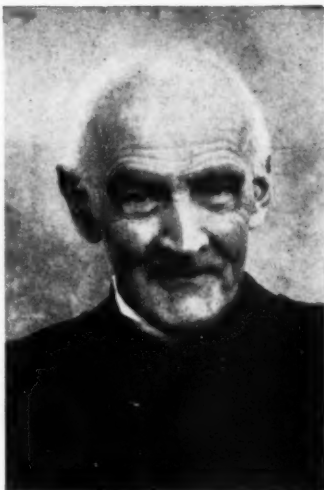
L.W. (Iowa)

I prayed that I might settle a certain business deal with a renter and it was settled satisfactorily to both parties.

E.M. (Ill.)

I wish to express my thanks to Brother Meinrad for relief from fear and worry and many other favors.

M.K. (Ind.)



The Servant of God, Brother Meinrad Eugster, O.S.B., was a member of Maria Einsiedeln Abbey in Switzerland. There he died in 1925 highly respected by his confreres for his virtuous life. His cause for beatification has been introduced at Rome, and THE GRAIL is the chosen organ for bringing his cause to the knowledge of American Catholics. A picture of Brother Meinrad and a prayer for his canonization may be procured by sending a stamped and self-addressed envelope to the Rev. Jerome Palmer, O.S.B., St. Meinrad, Indiana.

MONTHLY NOVENA

15th to 23rd

All who wish their petitions or intentions prayed for, please send them in to THE GRAIL, St. Meinrad, Indiana before the 15th of the month. A Novena of Masses will be offered each month for the glorification and canonization of Brother Meinrad and for all the intentions sent in.

In order to make Brother Meinrad better known a booklet of stamps to be used on envelopes and packages can be obtained for ten cents from THE GRAIL, ST. MEINRAD, INDIANA.

The morning you sent me the booklet of small pictures of Br. Meinrad, I was suffering agony. I did not know why. I had been sick for seven months and had suffered terribly. So I just put the booklet on the paining spot and prayed to Br. Meinrad. That night I had a hemorrhage and another the next day. The doctor came and said an ulcer had been "backing up" causing clots of blood. The next day I had another hemorrhage. A specialist said I was now all right and I did not have to go to the hospital. After many months of sufferings he pronounced me cured. M.S. (Penna.)

A son had gone the limit with drink and had broken up his home. Now thanks to Brother Meinrad, he has given up drink completely and saved his home. M.S. (Penna.)

Enclosed find offering in thanksgiving to Br. Meinrad for favors received, especially for the recovery of my daughter. L.F. (Texas)

Thanks to Our Lady of Perpetual Help and her servant Brother Meinrad I have been able to sell my home. M.B. (Ill.)

A few days after I wrote, my husband decided to give up drink entirely. He has not had a drink since Thanksgiving. He read The Grail and pasted Br. Meinrad's picture on the car. This is wonderful, since he is a convert, but does not go to church. E.R. (N.Y.)

Other favors are reported by: E.S. (Ind.); L.O. (Iowa); T.K. (R. I.); G.C. (Penna); M.K. (Wis.); R.K. (Ind.); O.K. (Ind.); C.H. (Wis.); D.P. (N.Y.); V.M. (Ind.); J.W. (Ky.); Mrs. W. (Pa.); R.C.S.; K.R. (Ind.); E.M.C. (Ky.); J.P.S. (Minn.); H.M.K. (Texas); B.K. (South Dak.); J.DeB. (Colo.); M.S. (Ill.).

Mrs. F.W. (Ill.); Mrs. C.P. (Ohio); Mrs. S.K. (Pa.); Mrs. D.S. D. (Calif.); Anon. (Oneida, N.Y.); N.R. (N. Y.); C.B.W. (Ind.); E. J.C. (Ohio); J.R. (Ind.); C.D. (Mass.); Mrs. O.K. (Ind.); A.M.F. (Ind.); M.V.M. (Ohio); M.S. (Ind.); M.R. (Mich.); Mrs. I.A.R. (Ill.); C.B. (Mich.); Mrs. D. (N. Y.); Mrs. E.A.S. (Ind.); M.S. (Ind.)



THE PROMISE OF THE BLESSED MOTHER

for the

FIVE FIRST SATURDAYS

"I promise at the hour of death to help with the graces needed for their salvation, whoever on the first Saturday of five consecutive months, shall confess and receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary with the intention of making reparation to me."

The Blessed Mother at Fatima on June 13th, 1917.

Note: In a later revelation the Blessed Mother explained that the Confession may be made during the eight days before or after the Communion on the first Saturday of the month. The Rosary (five decades) may be recited at any convenient time on the First Saturday; also the fifteen minute meditation may be made at any convenient time of that day, either on all of the mysteries as a whole, or on one special mystery.

Leaflets that briefly tell the story of Our Lady's appearances at Fatima, Portugal, with a little chart for keeping count of the First Saturdays, and also containing the Litany of the Immaculate Heart of Mary are available from THE GRAIL Office, St. Meinrad, Indiana for 35¢ per hundred leaflets. Although the Blessed Mother appeared in 1917, it was only recently that what she revealed has been made public. Thus you are asked to promote the knowledge of the messages of the Blessed Mother by these little leaflets. You can also obtain a copy of *THE CHILDREN OF FATIMA* by Mary Fabyan Windeatt for \$2.00 from THE GRAIL Office.

BEGIN YOUR FIRST SATURDAY THIS MONTH
